

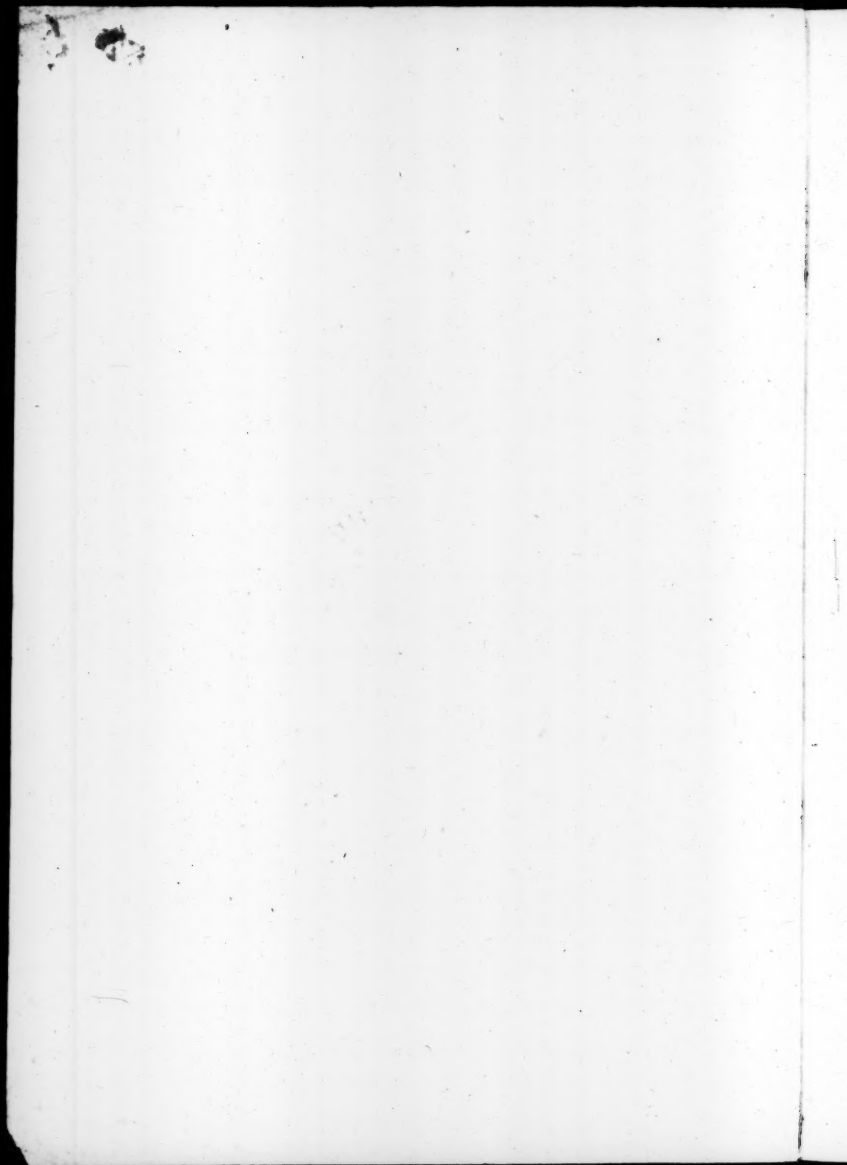
THE HAVEN OF PLEASURE:

Containing a freemans
felicities, and a true directi-
on how to live well:

Profitable and delightfull to all,
hurtfull and displeasing to none,
except it bee to such peevish
dames as do either foolishly
live rich, or carelessly neglect
the duties of chast
Matroses.

Gathered out of the best approved Authors.

Printed by P. S. for Paule Linley, and
John Flasket, and are to be sold at their
shop in Pauls churchyard at the sign
of the black Bear, 1597.





for

To the right vvershipfull the Go-
uernor, *Deputies, Assistants, and gene-*
ralitie of Marchants aduenturers: I. T.

wisbeth prosperous sucresse in
all their affaires.

Right Worshipful, forsomuch as nat-
urally wee desire that which is
good, & that there is nothing that
hath so much power to preserue
the life and societic of man, as that
which is honest, profitable & plea-
sant; and because it is certain, that
amongst all other matters (the holie and sacred scrip-
ture onely excepted) there is nothing to bee compa-
red to that which bringeth a general good to all, and
containeth in it those meanes to attaine vnto perfect
happinesse, which all the auncient philosophers were
farre wide of, and that waie to liue blessedlie, vvhich
euery Christian ought to walke in: I thought good
hauing (with much paine and trauaile) opened this
gappe, & made plaine the passage, to vouchsafe your
worships the first entrance, and by your permission, to
make it a common beaten waie for all men to haue
recourse vnto. With all sinceritie and dutifulnesse, de-
dicating this my labour vnto your Wor. and wishing
that as many of you are known to be patterns of good
and godlie life; so the rest may take example by you,

The Epistle.

to frame themselves to a well disposed course : and if besides example they want instructions, this Treatise may serue to leade them vnto vertue. For you that doe already knowe that this worldlie pleasure is onely good in this respect, to serue as a spurre to prick you forward to the search of true felicitie, whereunto euery one is inclined ; it may helpe to confirme your minds and settle them, that they be not shaken by anie stormes or assaults that vice can make. To the weake it may be as a staie, and to the strong a comfort. And albeit I confesse, it might by diuers haue beene handled with more elegancie and finenesse of phrase : yet thus much I will auerre, that I haue done it faithfullie, and trulie, according to the meaning of the Author, though in plain termes. And for my selfe, as the principall ende of my labour (next vnto your Wor. contentment and commoditie) was the common profite of my countrey menne : So do I nought expect from them but thanks ; and from your Wor. that this my labour may be as fauourable accepted of you, as it is freelic offered : and so do wish you here in this world a prosperous successe in al your enterprises, and in the world to come, the fulnesse of all ioy and blessednesse.

*Your worships in all
dutifulnes. I. T.*

To al brawling wiues and malepert
mistresses, I. T. wisheth a reformation
of vndecent qualities.



Racious Gentle-
women, (I mean
such as are some of
you who bee graci-
ous in name, but in
deed and effect as
bitter as Worme-
wood) if the laste
chapt. of this trea-
tise doe no better
purge you frō pride and presumptuous scoulding,
then Elleborus dooth ease you of melancholy and
sullen powts: I feare mee it will bee as seldome
haunted of you for the one, as Antycira is fre-
quented by you for the other. For as they of olde
time thought melancholy was best purged by sai-
ling to that Ile to receiue that hearbe; so I confi-
dentlie coniecture, the plumes of your pride will
be neuer abated, till Iunoes bird behold hir owne
feet, and you (with the whole world) take view
of your selues. All the time that I liued in
seruitude amongst you, I exercised and employed
my selfe (like a good and skilfull Anatomiste)

To all brauling Wiues

in seeking the course of your veines, and the passage of your pulses, and I alwaies found the swelling of the one, and the passionate panting of the other to bee sucked by the miseraical vaines of pride from your vnsatiable entrailes of wantonnesse, and disperst all ouer your bodies by haughty conceits, from the liuer of your needlesse yet ouerweening presumptions: and all these to be nourished with the ignorance of your selues, the which (as Lactantius saith to another purpose) is the only cause of all the euils in you. Hence some like scoulding Xantippa shew shake their Socrates: others like proud Cleopatra, consume their kind Anthony, and either horne their Vulcan like short heeled Venus, or usurpe the breech, & giue their husbands the apron. For seeing you are neither by education learned (for some womē of this sort haue almost as good iudgment as mē) nor permitted to traual abroad for experience, but rather (as M. Smith saith) to be housewiues and not streetwiues. ~~mis~~ how you dare either asume to your selues more knowledge then your husbands to discerne; vnlesse they be each of the another Silenus, or more experience then they, to iudge of things, vnlesse they be all of them Sardanapali. But here methinkes I heare a malepert mistris say: Shall not we haue our wils in all things

and malepert Mistresses.

things, as well as our husbands? forsooth gracious Parrat no, but it is thy part to bee silent, or (if thou doe speake modestly) to be subiect & conformable to the will of thy husband, to be louing and faithfull, seruiceable and carefull, thrifty & painefull to preferue things at home, whilest thy husband and men seruants be getting thy living abroad; to be vigilant and diligent to traine vp thy maide seruants in vertue and pietie, that by thy good example and instructiō, they may learne how to obey and not command, reuerence & not rule their husbands when they haue them, giuing thy husband leaue to order his businesse abroad, and rule his men seruants at home. And what soeuer thing he conferreth with thee about, as his helper not as his head to subiect thy opinion to his iudgement: saying in all things that are honest, Thy wil husband and not mine be fulfilled. This is mine opinion, but doe as seemeth beste in thine owne eies. Now because this submissiō can by no means be wrought in thee without the knowledge of thy selfe, and thine owne imperfections, I haue attempted in that Chapter to laie open thy nature to the view of thine owne eies, that I might in some sort prepare thee thereunto, presuming notwithstanding, that though the ver-

tuous

To all brauling Wiues

tuous will shadow their imperfections with qualities of good education: yet thou the more I put thee in minde of thy dutie, the more vnrule wilt waxe; the more I contradict thee, the more fiercer wilt thou rage; & the more I touch thy gauld backe, the more dangerously wilt thou winche; vntill thy precise pride be turnde to thy best ornament humilitie, & thy ouerweening presumption metamorphosed to a confession of thy weakness. And then when I see thee conuerted, thy minde inlightned, thy proud brawling hart quieted, and al thy actions by knowledge of thy selfe gouerned: I shal not onelie say with thy selfe that thou liuest wel, but that thou shalt also die well, and at the day of iudgement with Christe farewell.

Yours so long as you are in subiection to your Husbands.

I. T.



The Hauen of pleasure, very profitable
and pleasant for all
sorts of People.

*We must carefullie fixe our eies, and lift vp our mindes
to God the Father, thorough our Lord Iesus Christ.*

Chapter. I.



Whosoever is desirous of his owne saluation, and coueteth to prouide vuell for himselfe: and whosoever in this life, affecteth with diligent watch and warde, boldly and confidentlie to withstand such imminent casualties and discommodities, as doe violentlie assaile vs euerie moment; let him fasten his eies vpon God our heauenlie father thorough Christ, and let his mind be alwaies erected towards him, from whom as from a most plentiful fountaine it was first deriued, and let him not elsewhere looke for or followe after anie other helpe of his saluation, but lette him trust and leane to this God alone, let him worship, reuerēce, and loue him, and let him in confidence and faith of his Sauour, require from him all things that appertaine to his saluation. Afterward, let him earnestly

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nestlie sifte and attentiuēlie meditate with himselfe, vvhāt liberalitie God hath vsed tovvards mankind, with vvhāt ornamentes and guiftes of Nature hee hath adorned him, vvvith vvhāt dignitie and authoritie he hath set him out, and to vvhāt honour and glorie he hath exalted him, that was formed but out of the earth.

What great thinges God the Creator of all thinges, hath bestowed on man.

Chapter. 2.

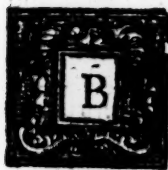


As the form and external shape of mans bodie (being lostie and boult vpright tovvardes heauen, whereby hee may learne to lifte vp his eies to that place from vvhen he had his beginning) is more notable and more artificiallie and comelie made then anie other liuing creature whatsoeuer: so his invuarde shape doeth so vvonderfullie adorne him, that hee is conformed and made like to the verie Image of God himselfe, that is, hee doeth represent and resemble the verie essence of his maker, yea and approacheth verie neere the Nature of his Creator. Which excellent and infused povver from aboue, consisteth vvholie in his minde and soule: which vvvas dravvne out of his first patterne, even the treasure of Goddes ovvne Diuinitie. By vvvhich heauenlie guift man obtained to bee indued with reason, iudgement, and vnderstanding, vvvas made capeable of heauenlie doctrine, and was vnited vnto him by the knowledge of him, and faith

in him, and so is wholie transformed into him. And this chiefly aboue all other notable prerogatiues hath man obtained: that seeing God hath made all other creatures $\alpha\lambda\omicron\gamma\alpha$, that is altogether dumbe and destitute of speech and vtterance; God hath giuen vnto man the guift of speaking, vwhereby to communicate with others the thoughtes of his minde, and to be able to shevv the conceiptes of his heart. And (which is chiefe of all and moſte acceptable to God) with his voice to magnifie his Creator, and to honour him (whose knowvledge hee hath conceiued by faith in his heart) with al praise, laude and glorie. For by this meanes not onelie the Maieſtie and glorie of Gods name is extolled, but also (as farre as mannes wit is able to stretch) he rendereth all thanks for benefites received: shewing a testimonie of a thankfull and readie minde tovvards so liberall and louing a father. For seeing God hath Psal. 115. no need at all of our goods, he requireth nothing of vs but loue and thankfulness.

That there is nothing more deare vnto God then man, and that all thinges were made for his vse.

Chap. 3.



As God is not onelie especiallie affected tovvards manne, and hath adorned his soule & mind (in which his Diuinitie shineth) with manye and notable Ornamentes: but also furnished and garnished it aboundie vvith externall guiftes and large possessions

Genes. 1

Cosmopolites

Psal. 8.

Rom. 8

of those things that nature (as the minister of god) doth plentifully poure vpon him, and hath giuen vnto him power and authoritie ouer the whole earth, yea euen to the poorest Cobler and meanest man in the world; vwho doth no lesse enioye the liberalitie of his Creator, and the visible pleasure of the vvhole vvorld, then any King abounding in wealth and riches: so that hee is not conuersant in the large Theater of this worlde as a stranger, or tenant that is alienated from the possession of vvorldlie goods, but as κοσμοπολίτης, that is, a Citizen and free holder of this world, and lord of all things that the earth bringeth forth. For to his vse, profit and obedience, were all things created vnder the Cope of heauen, or vvithin the compasse of Sea & lande. Which Dauid wondring at, confesseth the vvorkes of God in these verses. O Lord our God how wonderfull is thy name through all the vvorld, because thy glorie is exalted aboue the heauens. What is man that thou art so mindefull of him, and the sonne of man that thou so carest for him? Thou hast made him but a little lower then God or his Angels, thou hast crowned him with glory and honor, and hast made him ruler ouer the vvorkes of thy hands, thou hast brought all things vnder his feete. Vvherby he sheweth vvhat estimation God hath of man nexte after Christ, and how he regardeth him, to vvhom all the vvorld is seruiceable and obedient: so that not onlie all things created were made for his vse and commoditie, but also Christe vvvas subiect to death for his sake, by vvhose grace and merites the father giueth vs all things abundantly.

What

What great thankfulness man oweth to Godward.

Chap. 4.

BVt above all other things this ought to stir vp the mind of man to giue vnto god a more then ordinary loue & reuerence: that when he vvas estranged from GOD, and through breach of his commandement cast into eternall death; our heauenlie father through the singular fauour and merits of Iesus Christ, receiued him againe into grace. For Christ pitying mannes destruction, hath reconciled him to his father, by purging him vvith his bloud, and ouercomming death, and shaking of the tyranny of his most deadlie enimie, to whom he was bound, and as it vverre tied with an earnest penie, set him at libertie by his resurrection, and restored him againe to his inheritance of the kingdome of heauen. So that as Paule vvitnesseth, vve are no more the alians or strangers of God, but citizens and heires, yea and friends and household seruants with him, that is, built vpon the foundation of the Prophetes and Apostles, *euen Ephes. 2* Christ Iesus the head corner stone, by whome vvee haue accesse and entrance by one spirit vnto the father. *Titus 3* Wherefore, vvhen any one by the helpe of sound doctrine thorough faith and the vvashing of our redemption, is ingrafted into Christe, and as Paule saith, by the renewing of the holy Ghoste, *2 Tim 1* vvhom he hath plentifully poured into vs, haue obtained grace and inheritance: it is verie meete, and the repairing of our saluation requireth, that placing
b. 3. all

The Hauen

all hope and faith vppon so bountifull a father, and vppon his sonne Iesus Christ, whoe hath abolished death and sinne, wee should submit our selues vnto him, and make good our liues, maners, and affectiones to him, and that vve shoulde endeouour with all puritie of heart, holy and blamelesse conuersation, with dailie and feruent praier to binde him vnto vs, to the ende we may obtaine his grace and fauor.

What profite Baptisme bringeth to man, and what it warneth vs to doe.

Chap. 5.

BEcause Baptisme or the holie washing, is the first entrance, doore and porche into the Congregation and companie of the faithfull, it bringeth vs to the truste and hope of our saluation. For by faith and repentance (that is, the detestation of our former life) our bodies being mortified and mindes renewed, wee are ingrafted into Christ, who vvasheth avvay, cleanseth, and abolissheth the spottes and sinnes of our soules vvith the vse of this externall signe, by pouring into our mindes the holy Ghoste, vvherby the certaintie of our saluation once conceiued, wee boldlie cry *Abba* father. Which prayer or inuocation beeing doubled and oftentimes repeated, is so forceable and present at hande to helpe, that it obtaineth all thinges of our bountifull father: so that we direct our prayers, vvowes, requests, and sighes, to him thorough Christ. For vnder this captaine and Mediatour vvich hath assured his Grace vn-

to

to vs with his bloud, we shall obtaine all things that are profitable for vs, and our prayers shall neuer returne vnto vs fruitelesse and in vaine. For the cares of so bountifull a Father are not stopped at their praiers, for whose redemption he hath bestowed his onelie sonne.

After God wee must bee charitable to our Neighbour.

Chap. 6.



Owe as our loue towardes GOD ought to be so great, that vve shoulde ovve all thinges vnto him, and that all humane powers of our mindes and harts, or soules and spirites, should be poured out towardes him: so ought there no lesse intire loue and charitie to be shewed towardes our Neighbour (that is, euerie one of our ovvne nature and condition) then wee shewe vnto our selues: to the ende all of vs may perfourme our duties cheerefullie to God.

Deut. 6
Leuit. 7
Mark. 12
Luke, 10

And if at anie time neede require, and occasion bee profered (which we ought quicklie to catch) to helpe the poor, and to ayde him both with counsell and money. For this is the chiefeest fruit of faith, and the moste sounde and certaine testimonie of christian Religion.

What ought to bee the dutie of Children towardes their Parents.

Chap.

Chap.7.



BUt as we owe all thinges to God, & many
 thinges to our Countrey and friends, so is
 our debt also very great to our parentes.
 What dutie and reuerence we owe vnto
 them, I need not bestow much labour to write, be-
 cause there is a naturall loue and good vwill ingraf-
 ted in al thinges towards their owne, yea euen a-
 mongst the Heathen, as Christ vvitnesseth: yet so,
 that albeit this affection be dutifullie performed by
 the heathen, deserueth no praise, but onelie seemeth
 to auoide the crime. Neuerthelesse, this ought to
 be earnestlie imprinted in vs from our very infancy,
 that we carefullie and heartilie loue our parents, by
 whose helpe and ministerie, wee haue obtained our
 first entrance into this light, and our beginning of
 life: so that vwhatsoever reason biddeth and equitie
 requireth, wee shoulde bee dutifull and obedient to
 them, as we reade Christ was to Mary and Ioseph.
 For pietie, obedience and reuerence tovvardes our
 parents, is pleasing and acceptable vnto God, the
 which is stricte prescribed vnto vs, both in the old
 and new Testament. This also is a notable saying of
Pittacus the Philosopher: Looke what allowance
 thou bestowest on thy parentes, the selfe-same and
 no better expect from thy children. And the saying
 of our sauior Christ serueth excellently well for this
 purpose, in these words: Looke with what measure
 thou meatest (to thy parentes) the same shall (thy
 children) measure to thee againe. From this error
 and oversight it commeth often to passe, that Pa-
 rents

Math. 5.
 Pro. 13

Luke, 2

Exod. 20
 Deut. 5
 Matth. 15
 Ephes. 5

Matth. 7
 Marke. 4

of Pleasure.

9

rents find their children stubborn, disobedient, nay altogether carelesse of them, in such sort, that when their children come once to yeares, they scorn and despise their parents admonitions: yea and that as a iust reuenge deferuedly inflicted vpon them, because they themselues were not humble, obedient & kind to their parentes before; prouddie, scornfullie, and cruelly checking and bitterlie controlling them.

Marke this
you that
will haue no
appearance
of euill in
your house.

*How euerie one ought to carie himselfe, towards them
that are their instructors.*

Chap. 8.



Give no lesse honour to those maisters that instruct and garnish thy minde with learning, then thou doest to thy parents. For thus did *Iuuenal* commend his forefathers and prayed for them, because they honoured them with no lesse loue and kindnesse then they did their parents, saying:

—— *Dent*, inquit

*Dij maiorum umbris tenuem & sine pondere terram, Sayer 7.
Spirantesque crocos, et in urna perpetuum ver,
Qui praeceptorem sancti voluere parentis
Esse loco.* Which is word for word:

God grant our elders ghosts may haue light earth that wanteth waight, Sweete spices, and a lasting spring within their buriall potte; vvhoe woulde a maister should be had in place of reuerent fire.

(Which because it smacketh so much of Heathenisme, whoe vvere woont to burne their dead corps, and put their ashes into a potte, I haue thought good to turne it after this sort into the best

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The Hauē

Christian sence and rime I could.

God grant our ancestors may come to graue in peace & rest,
And at their resurrection with heauenlie ioyes be blest:
Who made their sons to reuerence their maisters wlike feare,
Which they expected for thei selues how rich so ere they were.

Lib. 1. cap. 10

And *Fabius* admonisheth his discip'les, that they should loue their maisters no lesse than they doe their studies, and esteeme them to bee parents, not of their bodies, but of their mindes. For to be borne and to be instructed, are equals and almoste of the same nature: for the one bringeth forth the bodie, and the other fashioneth the mind. Now, if the parentes indued with all knowledge of humanitie, doe take the paines themselues to instruct and teach their children: or if they themselues be destitute of those helpes, and hire a learned maister to instruct and helpe to bring them to learning and wisdom: they can bestow nothing on them more profitable, then by that meanes to decke and adorn them with vertue. For by framing their liues after this sorte, their mindes are not onelie beautified with excellent vertues; as soundnesse of life, honestie of manners, chastitie, meekenesse, placabilitie, modestie, curtesie, iustice, temperance, and familiaritie: but also willinglie bringeth them, or almost against their wil carieth them to vvealth, dignitie and honor, to which learning openeth them the waie.

Who aboue al others ought to be reuerenced in this life.

Chap. 9.

Rom. 13

Seeing y as Paule also teacheth, euery one ought
Sto bee honoured according to his calling and de-

degree: so ought we chiefelie to performe this dutie to olde age (whither wee all hasten) to the gray headed, and such as are wel stricken in yeares. For so saith Moses by the commandement of GOD: *Leuit. 19* Before the gray headed arise, and honor the person of the aged. *Lycurgus* also the Lawgiuer of the *Lacedemonians*, decreed the same to be kept, willing vs to giue greatest honor, not to the riche and vvorshipfull, but to those that were aged and stricken in yeares. And surely olde age was neuer so muche honoured as then. Hitherto must also bee referred all magistrates, counsellors & gouernors, by whose wisdom and authoritie the safetie of the Commonwealt is maintained, and all thinges are gouerned quietlie and peaceable. To these wee may adde, all such as are of approoued honestie, men of ripe age, Gentlemen sprung from a good house, and men indued with the studie of letters, and ornamentes of learning. But to such as are resident in the office and ministerie of the Church, and do take great paines in framing the mindes and correcting the wicked maners of men: to them doe I yeeld the greatest and chiefest honour. For Paule biddeth vs *1 Tim. 5.* account those elders worthie double honor, who in grauitie for maners, age for wisdom, and integrity for liuing, doe shine before the flock and feed them with hollesome doctrine, and the pure & sincere food of the word of God: giuing and bestowing on them all thinges more ample and plentifullie, not onelie reuerence in regard of their age, but prouision sufficient to maintaine their liues, and such thinges as are necessary for their houses. *Rom. 12, 13 Phil. 2*

*What profit instruction bringeth to men, and of what
sort it ought to be.*

Chap. 10.



We ought to haue a great regard after what
sort we be instructed. Wherefore, when
first our age is most capeable of learning,
and most addicted to the studie of good
letters, let it be aptlie indued with the noble and li-
beral sciences: for by them is the nature of man best
framed to honestie, and soonest garnished with the
attire of humanitie. But our best lesson for instruc-
tion, must begin at the framing of good manners.
Wherefore, when a young man is prepared to stu-
die, let him first learne good behavior; and then e-
loquence, or the art of Rhetorique: which as *Plinie*
saith, can hardlie be conceiued, except one be well
nurtured, because the manner how to liue well is of
more force then the order how to speake well; and
foundnesse of liuing is a great deale more to be wi-
shed, then elegancie of speech: albeit indeed these
two should be ioint and vnseparable companions,
and the one to be assistant vnto the other. After the
same sort may wee reason, as concerning choice of
words, and iudgement of matters. For albeit the
knowledge of matter more then of wordes, is to be
wished: yet must the matter it selfe bee declared in
euident and plaine wordes. Nowe the precepts of
life which bring an ornament to the minde, and in-
structeth it in pietie, albeit they bee in themselues
honest and profitable; yet as *Laſtanti*us and *Fabi*us
saie, they obtaine a greater power and force to per-
swade

In Episto.

*Lib. I. cap. 1
Lib. I. cap. 3*

swade when their beautie is set out with the cleernesse of Oratorie. For those thinges that are taught in their kind, and set out with skilfulnesse of speech, doe more powerfullie pierce into the mindes of men. And albeit, we bee vvholie giuen to vvordes (as some Sinatters are that are vvholie ignorant of the matter) yet is it better to coine eloquence and finenesse of phrase to wisdom, least old wordes that are barbarous, foolish, and quite out of vse, doe creepe into our speeche and sentence: whereby a sententious Oration is rather obscured then anie waie opened. But if to picked and neate wordes wisdom be vvanting, vvhereby there resteth no grauitie in the sentences, blunt & rude wisdom is rather to bee preferred, then babling and foolish fine speeches commended. For as *Cicero* saith: the foundation of eloquence (as of all other thinges) is wisdom. And therefore excellentlie wel saide *Horace*, which all men may follovv in their severall professions, when hee sayeth:

Lib. 2. de orat

*Aut prodesse volunt, aut delectare poetæ,
Aut simul & incunda & idonea dicere vitæ.
Omne tulit punctum, qui miscuit utile dulci,
Lectorem delectando, pariterque monendo.*

In arte poe.

The Poets either wish to please or els to profit thee,
Or jointly speake thinges that to life will fit and pleasing bee,
But he doth al good method keep, which pleasing profit brings,
And which doth warne and yet delight the Reader in al thinges.

Nowv the holy scripture inspired by the holy ghost, vvanteth no humane helpe, for it affecteth not y mind with eloquence and finenesse of words, but by a secret and certaine diuine power, draweth and transformeth the mindes of men. Which *Paule* himselfe doth witnesse 1 Cor. 2

The Hauen

ness to the Corinthians, where hee saith: When I came first vnto you and laide you open the Oracles of God, I vsed no glorious wordes or brags of wisdom: neither was my sermon or preaching vnto you in the perswading wordes of mans wisdom, but with a heauenlie and powerfull demonstration, that your faith might not stande in the wisdom of men, but in the power of God. By which wordes, hee doth not reiect grauitie in wordes and sentences, wherevith he himselfe was plentitullie furnished; neither doeth hee deprive himselfe of the force and efficacie of perswasion, whereby with firme reasons and fit wordes he draweth mens minds to the knowledge of the truth: but would thereby warn the professors of the gospell, not to trust to the force of Eloquence, to draw mens mindes vnto them with inticing vvordes, but with the spirite and povver of God. So that by this you may see, Paule speaketh wisdom with the perfectest. Wisdom in deede, not of this vvorld, nor of the princes of this vvorld (that is of Orators who are defaced, and whose finenesse of Orations are vanished) but hee speaketh the wisdom of God closde vppe in a mysterie, which more forceable affecteth the mindes of men, and fasteneth sharper prickles in them, then any humaine doctrine decked and trimmed with most curious wordes. For the word of God (as he saith) is liuelie and quick, more piercing then any two edged sworde, striking thorough euery to the diuision of the soule and spirit, the ioints & marrow, and a discerners of the thoughts and purpose of the hart. For thus saith God by *Ieremie*. Are not my wordes as fire or a hammer that breake h the stones. And David hee confesseth, hee tried the force and flames of Gods worde in his heart. Moreouer Salomon confirms it, saying: Euery word
of

Heb. 4

Cap. 23
Psal. 118
Pro. 30

of God is a fierie buckler to defend all those that truste in him.

Wherefore let not the ignorant thinke, that Christian doctrine is idle and vsauourie, which endueth mens minds with so heauenlie and whollome vertues. For that the Prophetes of God were not vnlearned, but were perfectlie taught the knowledge of vvordes and matter, euen this is an argument: that there are dispearst in the bible so many notable parables, tropes, metaphors, comparifons, figuratiue speeches and similitudes, ta'en from Beastes and hearbes, and from the whole nature of thinges dispearled ouer the whole earth, wherewith the sermons of the Prophets are so decked and adorned, that you shall finde none so excellent in the vvritings of menne; neither shall you anie vvhere finde such a maiestie of vvordes and sentences, that can so forceable affect mennes mindes, or stirre them vppe to embrace so profitable Doctrine.

It hence the soundnesse of manners and best precepts are to be sought.

Chap. II.



Thou shalt perfectlie learne the soundnesse of manners and the most profitable waie to leade a good life, out of the decrees of our Sauior Christ, to whom we are incorporate and to vvhom we haue giuen our names, whose doctrine doeth so much the more forceable affecte and transforme mennes mindes, in that it is deliuered by the inspiration of the holie spirite, and hath no dregs of this world admixed vvith it: it fauoureth nothing of old wiues superstitions (which is but a shadowe and certaine

certaine shew of Religion) but (which of all thinges is most profitable) is remooued farre from al kinde of Idolatrie: that is, from the adulterous and pernicious worship of anie other God. Wherefore to what kinde of life soeuer thou addicst thy selfe, or what kind of studie soeuer thou doest enter into, vvherin thou thinkest to abide and continue, thou mayest exercise thy selfe in the vvord of God and in his commandements: and from thy verie infancie imbrace this doctrine. For the mind of man indued from his tender yeares with the vvord of God, and defended by him as with a hedge, shall boldlie and povverfullie defend it selfe againste al lustes and monstrous vices. Hence it came, that *Ierem* comfortablie saith: It is a good thinge for man if hee haue taken vnto him the yoke of God from his youth. For as *Salomon* saith: Looke what vvaie a young man entreth into in his youth, that vvaie wil he not forsake when he is old. To which that saying of *Cyprian* agreeeth: That cannot be sodainlie and vpon a stomach forsaken, which alvvayes vsed in youth waxeth olde with the aged. For what thing soeuer a man vseth in his infancie, the same in olde age can hardlie bee leste off. Hence comes it, that by continuall custome, we see so manie olde drunkards, Lechers, and lasciuious men cuerie where, in such sort, that as *Iob* saith: Their very bones are corrupt with the vices of their youth: that is, they haue liued so lasciuious and wanton beyond decencie and regard of their age, that their vices are grovvnen to such a greatnesse, that they can by no meanes shake them off.

But there are some, who vvhen young yeares begin to be abated, and their wanton heate is somewhat aswaged (for that age to vvantonnesse is verie subiect) they leape backe and giue themselues to thristinesse,
and

Threnor. 5

Pro. 22

Iob. 20

and blamelesse conuersations. So saith *Cicero* in his Oration for *Celius*: There haue beene many most excellent and honourable men, in ours and our ancestors memorie, whose lustes of youth when they began to waxe colde, became in olde age men of excellent vertues. But as there be manie to whom this happeneth, who either are cloyed with the loathsomnesse of their former liues, or by a secret inspiration from aboue, or else by their friendes admonitions and exhortations stirred to more discretion: yet are there manie vvhoe carried awaie headlong with their owne opinion, are altogether frustrate of amendment of life: so that delay to them is dangerous, and the occasion of repentance profered them slippeth awaie, before such time that with the hatred of their vices, they can lay hold on the profitable instructions of life. Wherefore it is better, all delaie set apart, to bestow some labour in the polishing of our liues, and in our youth rather to accustom our selues to the best waie, then by procrastination delaie the occasion of a better life. The Apostle Paule vrgeth this in many places, and counselleth vs in the course of this life to walke warilie and circumspectlie not as fooles, but as wise redeeming the time, for the daies are euill. In which wordes, he warneth all sortes of people in this life not to let slippe the oportunity of our saluation, but at all times to take it when it is profered, and to redeem it with the losse of al other things whatsoeuer, least at vnawares contrarie to our expectation, we chance to be ouertaken in our carelesnesse. Moreouer, Christ doth also stirre vs vp in manie places, awaking the negligent and carelesse to watchfulness, diligence and carefulnesse; exhorting them by manie examples to attend to their saluation, as valiant and couragious souldiors, who placed in their corps

Ephes. 5
Colos. 4

Galat. 6

Matth. 13
Luke, 12

Cap. 2.

Luke, 12
 Matth. 24
 1 Thel. 5
 2 Pet. 3
 Math. 25.

Marke 2
 Luke 2.

of guard, stand alwaies readie girte and neuer forsake their watch, least anie at vnavvares breake into the campe. *Abacuc* vseth the same metaphor, saying: I will stand vpon my garde or watch to ver, and I will set my foot vpon my munition, and wil consider what the Lord saith vnto me. Hee taketh on him the person of a vvatchmanne, which secretlie obserueth the attemptes and ambushes of his aduersarie, fixing his minde and cogitations vpon God, in vvwhose trust hee opposeth himselfe against the enemy of mankind the Diuell, and stops the entrance of him and his complices. Our Sauior Christ bringeth fit similitudes wherewith hee admonisheth euerie one of vs of our duties: namelie, from a garde or scout in an army, from the theefe and oppressor by night, from the sodaine anguish of a vvoman in trauaile, from a bridegroom preparing his mariage: from the secret comming of a master of a familie: from the approach of vvar and destruction: from famine and imminent danger: from a figge tree bringing forth vvilde figs: from the day of death and iudgement: with manie other wherewith he plucks vs by the eares, and makes vs attentiu to heare the works of our saluation. We haue a notable example deliuered to young menne to frame a good life by in Christ himselfe when he was at that age: vvwho grevve vp both in age and wisedoine before God and men; vvwhose modesty in good maners, made him gracious and fauorable amongst al men: vvwhom it becommeth vs chiefly to imitate, and by his example to approoue our pains & diligence both in citie & countrey. Now bicause our Sauior Christ at 12. yeares of age, shewed great note of his towardlines amongst wise men, and spake manie things earnestlie and to purpose, & vvhen he vvvas asked anie question would ansvver mildlie and modest-

modestly without any shewe of arrogancie or pride, which vices are wont to bee in the ouerhastie, foolhardie and rashe wits of youth: I interpret Christ to haue great reason in this action to do it, to the end our yong men following his example, should shew some sign of their towardlines in their youth, & giue some hope to their parents and others, that they are like to become vertuous. But because they haue need of a conductor which as a guide may shew them the vvaie, I will shew them the path wherin they shal go, & what examples of life they shal follow, and to what authors they shall addiect themselues, wherby they may come to perfect knowledge, or at leastwise come neare vnto it.

What Authors we may best vse to file the young and instruct the mind, and what artes ought most especiallie to be learned.

Chap. 12.



TAke vnto thee such choice Authors, that, thou mayst set them before thee as most honest to read, and profitable to follow. For it is a verie foolish thing in imitation or emulation, not to follow the best patternes. Sowing hath taught vs that in the verie nature of it, in which we are v wont to commit the best and finest vvheat to the furrowes of the earth. The same also is vviselie regarded in grafting, in vv which vve take the best and fruitfullest fiens or shootes, and graft them on another tree. Yea and which is also wont to be obserued and kept in painting, Musick, Poetry & Oratorie: in al which y curious æmulator doth desire to imitate the perfectest patterns & such as are don at an inch. And this doth Paul 1 Cor. 12 also teach vs to obserue in those things that belong to

D.2.

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godlinesse and the giftes of the spirit, that wee might attaine and come to those things that are most powerfull and excellent. For vvhosoever frameth either his studie or course of life after this sort, shall neuer repent himselfe of his labour & paines bestovved thereon. This also is a common practise amongst them, that addiect themselues to anie kind of superstitious liuing, and of such also as are rude of speech, which because it is not in vse among the learned, are forced to take great pains to vnlearn their Barbarisme. In which practise, methinkes the mother and nurse of good learning, Italie and the learned Greece are much to be praised: vvhose custome France & the Low countries cease not to followve, in that they laie before their youth the best patterns of learning. For by this means it falleth out their youth are not onely indued with puritie of vvords, and elegancie of speech, but also quicklie attaine to the knowvledge of the matter.

The Authors iudgement on Heathen writers.

Chap. 13.



Albeit there bee manie vniust iudgers of causes, vvhich doe exclude and hisse out of al schooles prophane Authors (as they improperlie call them) and will not that any examples, either to file the tounge, or frame a good life to bee fetched out of them: yet are there Poets and Orators, both comical, tragicall, and historicall, which may helpe the studious youth to the knowvledge of vvords and matter, to the noble and liberall Sciences, and to sounde and perfect discipline: yea, they doe open a speedie and easie passage to all of them. Deseruedlie therefore and for great cause, are these

these studies renoumed, vvith the names of humanitie and more excellent learning, because they doe indue our tender and young youths with curtesy, meeknesse, and pleasing conditions. From these studies also, men of more yeares and riper discretions, do gather honest delightes, and shake off the troubles of this life vvhich are readie to ouervvheline them in their businesse. And hence it came, that Saint *Basil* surnamed the great, inuited and willed his cousins, not onelie to read holie and sacred writers, but also earnestlie to peruse the vvorkes of Orators and Poets.

Of Poets, and what profit youth and age get by reading them.

Chap. 14.

HOV exact an instructor of tounge & maners an Orators kinsmanne a Poet is (by which name is meant a teacher of the liberall artes and of good life) *Horace* in these verses following shevveth:

*Ostenerum pueri balbumque poeta figurat,
Torquet ab obscænis iam nunc sermonibus aurem,
Mox etiam pectus preceptis format amicis,
Asperitatis, & inuidia corrector, & ira,
Recte facta refert, orientia tempora notis
Instruit exemplis, inopem solatur & ægrum.* which is:

*Lib. 2. ad
Auguſt.*

The Poet frames the tender mouth of euery stutting child,
He turns his eares frõ filthy words, & makes his speech more
And after y he frames his hart with precepts as a friend, (mild)
His churlish speech, his enuious looks, and angry heart amends,
His good deedstels, his youth instructs w patterns that be plain,
He comforteth the needie man, and him that pines vvith paine,

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And after he repeateth certain profitable precepts, as not to vse youth too seuerelie, not with threatnings or imperioullie, least they be weary of wel dooing, but rather with that moderation & art, that horse keepers and breakers doe their stout horses, whoe by gentle handling and stroking of them, doe bring them to mount and reare vnder them, and with a kinde of artificiall playe, as Virgil saith:

vir. georg. 3

Insultare solo, ac gressum glomerare superbum, which is
To prance on ground, and amble out a verie statelie pace.

Neither do the delights of these studies stirre vp the mindes and courages onlie of young men, but is also of great vse vvith the ancient, if at anie time they haue leisure to breath themselves from their busines abroad and to cease from their serious and waightie assayres elsewhere. Cicero and Fabius doe vvitnessse, that there were an ancient kinde of Poets, renowned in former ages before *Theophrastus*: for it is manifest they vvere the first that brought the rude, runnagate, and wilde men liuing like beasts, into a ciuill kind of life & societie, which Horace also finely expresseth in these verses:

lib. 10. cap. 1

In arte. Poc.


*Syluestres homines sacer interpretisque Deorum,
Cadibus & victu fædo deterruit Orpheus,
Dictus ob hoc lenire tygres, rabidosque leones,
Dictus & Amphion Thebana conditor arcis,
Saxa mouere sono testudinis & prece blanda,
Ducere quo vellet. Fuit hæc sapientia quondam
Publica priuatis secernere, sacra prophanis,
Concubitu prohibere vago, dare iura maritis,
Oppida moliri, leges incidere ligno.
Hic honor & nomen diuinis vatibus, atque
Carminibus venit.*

Good Orpheus th' interpretor of all the gods did fear
The sauage men from murderous facts and liues that filthie were,
And for that cause was Lyons fierce and Tygers said to tame,

And Amphion that builded Thebes hath also had the name,
With sound of lute and pleasing words to moue & stir the stones
And lead thē where so ere he wold: such force had wisdom once,
To seuer each mans goods apart, the sacred from prophane,
To prohibite adultery and wedlocks rites explane. (in wood,
To build vp townes & make good lawes which were ingrau'd
And thus they honord Poets once and verses that were good.

Of the vse and profit of Histories.


Chap. 15.

 Seeing that a historie, that is, a faithfull narration of thinges done, hath no lesse profite then delight: for besides the pleasure we take in reading it, doth it not bring vnto vs also most plentifull frutes of wisdom? Therefore it is verie meet and requisite that euerie man do exercise him selfe therein. For that the fruite of a historie is verie great, *Titus Linius* incidently declareth in these words. It is a historie that in the knowledge of thinges is most profitable and fruitfull: there mayst thou see and behold documents of al examples laid vppe as it were in some excellent monument: thence mayst thou gather that which thou thy selfe and thy familie may imitate, and there mayest thou finde waies how to auoide bad enterprises, and dangerous euent. And when one demanded *Xeno* by what meanes a man may bee happie, if (saith he) thou behold attentiuely the age that went before thee, that is: If thou diligentlie marke the Noble acts of thy Elders, and their excellent vertues. For a historie as *Cicero* saith, is the light of truth, y keeper of time, the life and strength of memory, the mistress of our life & the messēger of antiquity, in which al thinges are written finely and plentifully, and as it ought to be
faithfullie

faithfullie according as it vvas atchieued and doone. And as for the holie Bible, doeth it not lay open vnto vs a large field of Histories, and shew vnto vs plentifullie thinges done of olde? From vvhence vvee may gather profitable instructions and fitte patternes of a good life: of which manie of them do laie open to our eies and vnderstanding the vvonderfull iudgements of God, and doe vvarne euerie one of vs, hovv detestable a thing before God is Idolatrie, the contempt of gods word, the irreuerent regarde of him, and the truste in any other but him alone.

Of Comedies.

Chap. 16.

 Comedie is a neere kinsman to a hystorie, and a glasse of mans life, in vvhich one may see and behold his maners, affections, & the expresse image of all his life, vnder the person of another man; and may marke and obserue thereby his ovvne vices and vertues; yea, and that as *Tullie* sayth, after a pleasant, elegant, ciuill, wittie, and mery fashion: vvhich kind of exercises almoste all Nations vse in their ovvne tongue: and that sometimes vvith such a large scope and libertie of speech, that as *Horace* sayth, libertie among players became a vice, because they vv ere thereby more prompt to follow vice. For they did not in this their libertie, onelie defame the common and base sort of people: but also disquieted rulers and great menne, euen in the open Theaters of their Cities, and sharpelie taunted them in vnseemlie rimes. Yet if they had done this thinge without anie reproch or staine of the good name of them that were good, and had not so inueyed against them with their
seditious

seditious verses, but had sharpened their tongues against them onely that had deserued it, then might it seeme tolerable: because the touching of suche fores might perhaps haue brought the sicke to repentance, and haue put them in mind to haue regarded their duties. The Dutchman cals this licence *Batementen*, (that is in English, Priuate plaies) and the rime or meter their Enterludes end in *Rym oft Dychte* (that is rime or meter.) Now these delights and pleasures of vvith, ought to be learned betimes while we are young, and not after vve are stricken in yeares: because these studies agree best vvith flourishing youth, albeit the auncient may sometimes delight themselves therewith, hauing had a good smacke of it before in their youth. For those things that are wholsome and profitable to vertue and honestie, let not him that is growne to a good age; no nor hee that is olde and farre stricken in yeares, be ashamed to learne: for to learn good things there is no time too late, and to forsake vice neuer out of season.

Of eloquence, and the art of speaking which is needeful and profitable for all men what Language soeuer hee speake.

Chap. 17.



Rhetoricke or the Art of Oratorie, whose office is to speake aptlie, distinctly & finelie; and with choise words and graue sentences to intice and inflame the minds of his auditorie, is most needfull and profitable for such as execute the office of preaching, rule in a Commonwealt, beare the office of Magistracie, for such as are appointed to bee Maiors or sherifes in Cities, and which must liue among discordes & strifes

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in a campe, sedition and vprores in a Citie and Commonwealth, vvhose parts it is, and whose authoritie requireth to appease the furious minds of a rude multitude, and to rule them with good counsell & words of authoritie. For subiects are not alwaies brought to obedience by threatninges, feare, violence, crueltie, svord and punishment (no they must not go so farre vnlesse the matter cannot be appeased without those bloudie remedies:) but they must be reclaimed from wicked enterprises to their duties, by faire words, hol-some exhortations, and countenances ful of grauitie and constancie. The selte-same wisdomē and discretion ought maisters offamilies to vse tovvardes their seruantes, and teachers of children tovvardes their schollers,

To what Artes the studies of humanitie do open vs the waie.

Chap. 18.



He studies of humanitie and liberal sciences doe not onelie polishe the tounge with intinsing wordes and sweet sentences, but also auailleth to get the profitable and necessarie Artes of this life: to wit, Phyllicke, Surgerie, and the Ciuill Lawe, and (in which the minde of man taketh great ioy and pleasure) Phylsophie, not onelie humane, but also Diuine, vvhereby through Christe to come to the knowledge, loue, and Faith in God. For all Artes in vvich manne diligentlie exerciseth himselfe, must be referred hither, and onelie ayme at this white.

The professors of vvorldelie wisdomē coulde neuer attaine to this: vvho wandering from the veritie did

did thrust into mennes minds falshood for truth, vaine conceits for sounde opinions, forgerie for synceritie, doubtres for certaintie, and harmes for helps: and all because they wanted the spirite of God. Now seeing that among all other artes, there are onlie three which bring not onelie honour and profit to the professours, (albeit profite shoulde not bee so much regarded) but also is of great vse to maintaine the liues of the common sort of people: thou muste betimes deliberate vvhich of them thou hast a desire to follooue, and to vvhich by Nature thou art moste apte and fitte. Theologie (that is, the knowlledge of Diuinitie, giuen by the inspiration of the holie Ghoste) frameth the minde to godlinesse, and instructeth thee vvhich vvaie, or after what sorte GOD will bee vvorshipped, and painteth out vnto thee the vvaie of thy saluation, vvhich (so it bee soundlie deliuered) leaueth all other Artes so farre behinde it, as Heauen is distaunt from the earth, or as stronge things differ from the weake. That part of this knowlledge which indueth the minde with faith shewed out to the Worlde in the workes of Charitie, is necessarie for all menne to obtaine their saluation, as I haue elsevvhre more at large shewed: For by faith in Christe, vvee haue access and entrance in one spirit vnto the Father. Physicke prescribing a spare and temperate diet, prouideth for healthe by the vse of vvholsome receiptes, and healeth all diseases. This as *Plutarch* witnesseth, is of such accompt amongst the liberall Sciences, that for honour and pleasure, it is nothing at all inferiour to Ciuill and politique gouernement. And it bringeth suche profite vnto the studentes thereof, that besides the increase of all thinges belonging vnto house keeping, it is most healthfull for the bodye,

The Hauē

which is more excellent then large possessions. But what delight and profite the diligent seeing into the nature of herbs bringeth, together with the knowledge of their force and strength, and what pleasure and delight is in the anatomising and cutting vp of men and womens bodies, and in the diligent obseruation of their partes: no man can be easilie perswaded, vnlesse by vse & exercise he hath practised it. Now the knowledge of the Ciuill law hath alwaies bin had in great prize and estimation, vvhose office is to rule Cities by counsel, to establish good Lawes in them, and to correct and amend them with iudgements.

*Consulere in medium, ac rebus succurrere fessis,
Parcere subiectis & debellare superbos.* Which is,

Pro Celio.

To counsell men indifferently, and bring the wronged to right,
To spare the humble and throw down proud trusters in their
(might.

Which order if any man thinke to contemne, he (as *Cicero* saith) not onelie violentlie taketh a way the bonds of true iudgement, but also of common profite and life. For by the helpe of the law we see Common wealthes to be vpheld, and all controuersies betweene Citizens and Countrie people, to bee ended in peace and tranquillitie, and that onelie by the authoritie of good lawes: whereby princes and magistrates do exercise iustice, and receiuing power from God, do punish malefactors and wicked persons: and on the contrary, defend those that are good. And therefore it is, that God will haue great honour and obedience performed to kings, such as gouern the commonwealth, so they command things that bee iust and agreeable with Gods vvord.

Rom. 13

That

That we must cleave to some settled profession.

Chap. 19.



Seeing the most delectable studies do so please manie, that they onelie spend their time and waxe olde in them, neuer bending themselves to anie sound profession: I thought it not amisse to aduertise all men that desire to receiue anie fruit by learning, and would not spende their cost and labour in vaine, to addict themselves to that profession wherunto they are most fit by nature, least they should seeme to attempt any thing altogether againste Nature: then earnestlie to applye the studies of their professions whereunto they are addicted, and vvith all their force to attaine to the perfection thereof, that applying their studies after this sort, they may (so it may be gotten) attaine to a ful and perfect knowledge therein. And for other delectable studies, let him prooue them sometimes by fits, as it were breathing or resting himselfe from his settled labour, and yet vvith such a condition, that he quickly returne againe to the taske and office of his vndertaken profession, and call home againe his mind to his intermitted studies.

What studies and exercises are most profitable and fruitful, and what are hurtful and pernicious.

Chap. 20.



Eu must also bevvare of that which diuers do practise in manie professions, which is, that we bestow not too much labour and paines about difficult, obscure, and altogether vnprofitable thinges: but if thou spende much care and

studie vppon thinges that bee honest and worthie to
 be knowvne, I will highlie commend thee. For there
 are some, which busying themselues in some studies,
 bestow all their paines in those thinges which are full of
 toile, doubtres, and griefs, and yet returne no profite to
 their labour: as is that ouer curious marking and iud-
 ging of the starres, a vanitie fetched from the *Chalde-
 ans*: to which our rash professors leaning vnto, do cer-
 tainlie tell what shall happen to men, to vvhath fortune
 they are borne, vvhath shall be the ende and successe of
 all their actions: neuer asking counsell at the Proui-
 dence of God, by vvhose will the whole worlde is go-
 uerned: whose rash and doubtfull predictions *Esaie*
 quippeth, and laugheth to scorne such as aske coun-
 sell and demande an Oracle or sentence from such de-
 ceiuers. For thus he derideth them. Let the sooth-
 sayers which contemplate the starres of heauen, salute
 thee, and let them reckon the moneths, and thence tel
 thee things to come. *Ieremie* also doth the like. Learn
 not of the Gentiles, nor feare not the signes of heauen
 which the Gentiles feare, because the lawes of them
 are vaine, and their demonstrations are deceitfull and
 foolish. By which words, the holie prophets doe not
 altogether condemne and reiecte Astrologie, vvhich
 hath also her vse and profit: but they scorne such pro-
 fessors of it, vvhich vnder counterfait and deceiueable
 colours of Diuination or telling of Fortune, doe blind
 the common sort of people, and deceiue them that are
 credulous with a vain expectation of things to come.
 A neere kinsman to this is Chiromancie or Palme-
 strie, which by looking on the lines and wrinkles of the
 hande, telleth woonders. The smoke and deceit al-
 so of Alcumistrie, where the trifling Alcumist per-
 swades himselfe he can turne siluer, brasse, and manie
 other

Cap. 44, 47

Cap. 10

other things into gold. And which is worse then all these, Necromancie or Coniuration: vvhich are wont to raise dead bodies out of their graues, and of them to aske Oracles and answers: as vve read *Phytonissa* 1 Kin. 29 did, who to gratifie *Saule*, brought *Samuel* or rather a counterfait and fained shape of *Samuel*, to be seene of him. Of the saide nature also, are those Diuinations, which call spirites to appeare in water and fire, which we may call Hydromancers and Pyromancers, and manie other iuglinges of diuelles and inchaunments of Sorcerers, Hariolation, Aruspitiation, Auguration, Auspication, that is Diuination by seeing into the bowels of beastes, and foretellings by the chirping and songes of birds. To which also I referre all such witches, wifardes, haggas and Sorcerers, as doe hurt and annoie their neighbours Cattell, and vvith the helpe of the Diuell doe steale awaie their milke and butter, spoile their haruest and vintage, and take awaie strength from men and maketh them so feeble and weake that they are altogether vnable to performe the dutie of marriage, of which strong men haue often complained to mee, lamenting that they vvere become Eunuches, and like Geldinges, to their ovne shame and their Wiues hurte and hinderance. To whome I haue laboured to giue remedies and preseruatiues, applying vnto them such hearbes as by the gifte of God, are verie forceable and of great efficacie against such inchantmentes. So that to tire the wittes with these witcheries, is not onelie superfluous and vnprofitable, but also deadlie and damnable. For by the lawes of God and man, they ought to be punished with Death: and such as with the helpe and furtherance of the Diuell doe exercise those wicked and vngodlie Artes, shoulde bee bounde to a stake and burnt

burnt aliue with fierie fagots. By what meanes these inchantmentes may be resisted and expelled, I wil shew you in the end of this booke, where wee will intreat of the maiestie of the name of Iesus, least heere I shoulde interrupt the order and course of my speech.

*We ought to haue no lesse regard to our mindes and soules,
then vnto our bodies.*

Chap. 21

Seeing man is compact and made of a soule & bodie, we must with all foresight haue a care of both. The soule is the chiefest part of man, and the bodie is the house of the soule: we vse for the most part the commandement of the soule, and the seruice and ministerie of the bodie; and therefore ought we to haue great care of both. For if we take care that our houses stand not in a fennie nor plashie ground, & that the roofo or top of it lie not open to the winde and raine, nor that the vualles do chop and chinke; & seeing that we take care that our garments be not dustie, but that we ayre them, least mothes and wormes doe ouercome them: how much more ought we to prouide for the body, least the vices therof by consent and law of fellowship infect the mind, and so remoue from one to the other. For *Horace* saith:

— *Corpus onustum*

*Externis vitij's, animum quoque pregrauat vna,
Atque affigit humo diuina particulam aura.*

And if the body once with vice do outwardlie abound,
It waicth downe & fixeth fast the soule vnto the ground,

To which agreeth that of the wise man, The bodie that is corrupt greeueth the minde and humbleth the

the vnderstanding, thinking manie things. Therefore, some thinge must bee giuen to the bodie, by vvhose helpe (as *Plinie* saith) the soule is sustained. And that did Paule verie well perceiue, when he forbad Timothy to drinke any more water, prescribing him a moderate vse of vvine, vvherewith hee might strengthen his stomach, and be the more cheereful in deliuerie of the Gospel. For the bodie being made perfect, is more profitablie seruiceable to the minde, not hindering or troubling it from contemplating and studying of heauenlie things. But our chiefeest care must be, to bring it an ornament to set it out, which may be done by no better meanes, then by a firme and constant faith in God, which listeth vppe man to a certaine hope of immortallitie, and taketh awaie from him the feare and terror of death. And as food is the nourishment of the bodie: so is the worde of God the foode and nourishment of the soule, vvhereby peace and tranquillitie comes to the mind, then vvwhich there can be nothing more to be wished and desired of man in this life. But with what anguise and disquiet of minde the wicked are vexed: what bitter torture of conscience they feelee, the verie external habites of their wicked bodies doe testifie. For wickednesse is such a reuenger of it selfe, that looke into what mind it hath once entered, it neuer leaueth it voide of care, but alvvaiies vexeth it continuallie with trouble. The which *Esaie* expresseth in an excellent similitude, fetched from the rage and stormes of the Sea, saying: The hart of the wicked rageth like the sea, vvwhose affections abound with filthinesse and villanie: that is, their mindes which are defiled with vvickednesse and villany, are alvvaiies tumultuous, troublesome, and disquieted. For how is it possible that he can lead a siveet and pleasant life, or that

1 Tim. 5.

Cap. 57

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The Hauē

his minde should be at peace or rest, who carrieth about with him a bodie infected with filthie and vicious diseases, and a minde polluted with foule vices? Wherefore, seeing the greatest parte of euils doe rise from the corrupt affections of the mind, we muste by all meanes possible abstain from them. Moreouer, we must with the like care and indeuour, deliuer the body from al kind of diseases, least it carrie anie blemishe or contagion to the soule. For seeing that filthie and corrupt humors doe bring hurtfull vapours to the braine, they must of force prouoke the minde to manie mischiefes.

What meanes a man may vse to keepe his bodie in perfect health.

Chap. 22.



Artis medi.

85

Spare and temperate diet driueth awaie all diseases, and keepeth the body in perfect health, by taking those things that are necessarie to corroborate strength & confirme health. And these by *Galen* are called causes of conseruation, because they are fit to preserue the state of the bodie, so that vve fitlie and conuenientlie vse them. Our later Physitians terme them vnnaturall causes, not because they are against nature, but because they are vvithout the bodie, and are not bred in vs as the humors are. In vse and effect if vve take them not orderlie and in good sort, they affect nature and her povvers with sundrie discommodities. And of this sort is the ayre, meate and drink, sleeping and waking, fulnesse and emptinesse, the affections and motions of the minde: all which mans bodie requireth to keepe and defend it. Now because
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the most powerfull parte of our health dooth consist
in a good diet: wee are greatlie to regarde what part
hurteeth and what profiteth the bodie. And because
Gluttonie is no lesse loathsome then hurtfull and per-
nitious to health: let vs take no more meate and drink
then the necessitie of nature requireth, that y strength
of the bodie may bee nourished and not oppressed.
For a moderation in diet is mooste profitable and ne-
cessarie for them that are studious of learning, and
matters of great importaunce, for those that watch
long and indure labour, and for such as execute pub-
lique offices: for temperaunce bringeth health and
strength; it maketh the spirites both animall and vi-
tall (which are ascribed to the hart and braine) to bee
cheerefull and liuelie: so that whatsoeuer a man con-
ceiueth in his minde, hee may perfect and execute it
speedilie without anie molestation. But common ex-
perience sheweth by dailie examples, that excessse in
diet, and intemperancie of life brings diseases, hin-
dereth good studies, troubleth honest cogitations,
breaketh vvatchfulnesse, cloudeth the cheerefulnesse
of the minde, quenchem the povver of the soule, ma-
keth menne slothfull, vnmanlie, sluggishe, idle, slee-
py, and to giue themselues vnto no excellent exercise.

Wherefore, vvhosoever addicteeth himselfe to the
studie of learning, and bendeth his minde to learne
any matter of moment; must so moderate his affaires
that he doe nothing after his owne lust, but that his
desire be subiect to reason, applying all thinges to the
vse and necessitie of life and Nature. Christ requi-
reth the same of his professors, and reclaimeth them in
these words to sobrietie: Take heed least at anie time
your harts be ouercom with sursetting & drunkennes,
& the cares of this life, & y day com sodainly vpo you:

The Hauē

for it shal come as a snare vpon al that dwell on y face of the earth. In vvhich wordes hee fasteneth sobrietie in the minds of men, and shaketh off the loue of earthlie thinges, and vwill haue them to continue in so dooing till the ende of their liues, least vvorse thinges hap pen vnto them. That also is an excellent saying of *Cornelius Celsus*: When thou comcest to meate, too much facietie is neuer profitable, and too much abstinence is also as vnprofitable. For neither hunger after fulnesse, nor fulnes and vnmeasureable gluttonie after hunger, are any vvaie wholsome. Wherefore very fond are they and vnaduised, vvho hauing been at a supper, banquet, or feast, doe so pine themselues after vvarde with hunger, that oftentimes thorough faintnesse and weakenes of spirite, they giue vp the ghost, or at least vvith sweet sauours must be fetcht againe from their swoonds. Others againe with ouermuch fasting & pinching their bellies with hunger, when they come to good cheere loadeth themselues so full of meate and drinke, that vnlesse they be vnbraced, would very neer burst: yet somtimes to sup liberallie, and to satiate him selfe at bankets in season and proportion, can neither be hurtful nor worthy of blame: the rather, if it be don moderatelie and in a mean, as kept within the bounds of temperance. For vvith such refections, sorrow and sadnesse is expelled, which vvith ouermuch care doe dull and darken the minde, vvwhich maketh melancholike students (their spirits being weakened and spent) to be froward, silent, churlish, and estranged from all good fellowship, and familiar conuersation, which affections ought to bee most estranged from louers of learning, politicians and schollers.

We must take our meate at the liberal and bountifull hand
of God, with grateful and thankful hearts.

Chap. 23.

OW because thorough the bountifulnesse of
God we do plentifullie and abundantlie inioy
all his creatures, and that all of them from the
beginning of the vvorld were appointed to
the vse and profite of man: therefore so soone as thou
art sette downe at the table, before thou touche either
bread or meate, lift vp thy minde to the Creator of all
things, and desire of him by praier, that all things
which thou shalt receiue may be profitable to thee by
faith, and powerfull to nourish and foster our bodies:
for neither the nutrimentall strength, nor vegetatiue
force consisteth in brothes and meats, but in the word
of God, which indueth them with that vertue and
strength. Wherefore let vs refer al things to God: for
besides Paule, *Prudentius* also telleth vs from whome
we must looke for our foode and helpes of this life, to
vvit from God the father, by whom through Christe
we obtaine all things: For thus doeth hee direct his
praers to God:

1 Tim. 4
Rom. 14
1 Cor. 5

*Christe prius genitore potens,
Huc nitido precor intuitu
Fleſte ſalutiſeram faciem,
Fronte ſerenus & irradiſ,
Nominis vt ſub honore tui
Haſ epulas liceat capere.
Te ſine dulce nihil Domine,
Nec inuat ore quid appetere,
Pocula ni prius atque cibos
Chriſte tuus ſauor imbuerit,*

F.3.

Omnia

The Hauen

*Omnia sanctificante fide,
Fercula nostra Deum sapiant,
Christus & influat in patinas,
Seria, ludicra, verba, jocos:
Denique quod sumus atque agimus
Trina superna regat Pietas.*

Christ with thy father most of might
Bow downe thy face that is so bright,
And looke on vs with thy cleere sight
 shine on vs with thy face:
That through the honor of thy name
We may without deserued blame,
Prepare our feastes and take the same
 in reuerence of thy grace.
For nothing is without thee sweet,
To take our meate it is not meet
Vnlesse Christs fauour first doe greet
 and blesse our meat and drinke.
For all our feastes should smacke of thee,
Through faith whereby vve holie be,
Then in our bankets we shall see
 Christ ioy to ioy will link:
And to conclude what ere we are,
What ere we doe, wher' eate or spare,
The trinitie will haue this share,
 to rule vs as he list.

Marth. 26
Marke. 14

After the refreshing of our bodies, he inciteth vs againe by the example of Christ to thankfulnessse. For our Sauour after Supper, would not rise from the table till he had sung a psalme: whereby he woulde haue vs to acknowledge all thinges to come from the riche and bountifull hand of God; and by his good gift, become profitable vnto vs. For thus doth he further exhort vs to thanke God after meate.

Pastis

*Pastis visceribus ciboque sumto,
Quem lex corporis imbecilla poscit,
Laudem lingua Deo patri rependat.
Sic nos muneribus tuis refecti,
Largitor Deus omnium bonorum,
Grates reddimus & sacramus hymnos.*

Our bodies refreshed and meat once receiu'd,
The which our weake nature required to haue,
Let not God the father of praise be bereau'd.
So being refresht with the giftes we did craue,
O father the giuer of euerie good thing,
We thanke thee and dedicate to thee a hymne.

There are sundrie patternes of this kinde of prayer amongste the best approoued writers: there are also many such scattered heere and there in the Bible: but there is none of more force to obtaine that wee aske, then that which is prescribed by Christ. For whatsoever we aske or conceiue in minde, ought to bee referred hither, or rather flow from this fountaine. For although it stand but of a few wordes, and is diuided but into sixe or seauen members, yet is it so abundantlie replenished with mysteries, that it comprehendeth in it all things, which either belong to the glorie of God, our owne vse and necessitie, or else to the vtilitie and profit of our neighbors.

Matth. 6
Luke 11.

What regard we ought to haue of hospitalitie.

Chap. 24



Ow as touching that which belongeth to the intertaining & ording of such ghests as thou hast inuited to thy table, and of such also as haunt and frequent to thy costes, thy feasts and

and bankets vnbidden: thou must wisely and circumspectly consider.

Rom. 12
1 Tim. 3
Titus 1
2 Pet. 4
Heb. 13
Luke, 14

First therefore it is very meete that all men regarde hospitality, which besides others the Apostles doe commend, & Paul greatly requireth it in a bishop, and that our houses lie open for al honest citizens to come into. For *Cicero* saith, it is a verie comely thing that great mens houses should lie open for honest and well knowne guesstes. In which dutie of humanitie to the ende ambition, ostentation, preparation, and respecte of person should be auoided: Christ commanded the poore and needy to be called to his supper, hoping for neither reward nor recompence but only at the hands of his heauenly father, who rewardeth al thinges with interest. But because there are some so brazen faced and impudent, who past all shame and honesty do voluntarily intrude themselues into bankets and feastes, and so soone as their panches are filled depart secretlie without taking leaue of their hoast: I think it very requisite you put a difference and make good choise of those you meane to make your guesstes, so that none but such as are modest and spare eaters be admitted to your bankets. And let all greedy guts, cormorantes, gluttons, raueners, and tablehauntors, which against the wil of the maister of the feast do impudently come and thrust themselues into the house, be driuen out of the doores, or after some ciuill sort bee put away; or if that cannot bee effected, to twite and floute them at supper with such notable sayings and merry quips as may put them in minde of their dutie. To which purpose as there might be many pretty sayings alledged, so let this be fastened on thy doore postes where thou suppest, to the end that standing where they may read it, it may put them in mind of decency, and make them
ashamed

ashamed.

Vis conuina mea accubare mensa?

Hac serua paradoxa: Neminem nec

Dentatis salibus, nec inuido ore

Suggilla, appositis cibis palatum

Apta. Quem nequeas probare, noli

Nec traducere, nec calumniari.

AEquales cyathos caue propines:

Frontis pone minas seuerioris:

Et profer Veneres, iocos, lepores,

Grates solue Deo hospitii repende

Quod non messuit in suo nouali,

Hac fac, si cupias bis esse gratus. That is:

Wilt thou at my table come sit as a guest?

Keepe well these precepts, them flout not at boord,

Speake ill of no man, but eate the meate drest,

Whom thou dislikest defame not in vvord.

Looke that thou drinke not nie cups alwaies drie,

I brooke not threatnings, nor browes that do frowne,

Talke thou of wit, and iestes, and venerie,

Thanke God th'host reapt not a bare fallow ground,

This doe if thou wilt twice welcome be found.

Now that we ought not to neglect the familiar conuersation of our bidden guests, but seeke to maintaine the laves of humanitie and friendship, this prouerbe sheweth, thou shalt not passe by my table nor pastime. For vvhen our auncestors banquetted one another by turnes, they fostred and cherished their nevv begunne friendship with these notes, and confirmed it with cōmon hospitalitie. Wherefore our elders would blame them of disloialtie and vnfaithfulnesse, which vvoulde passe by their doores and not be partakers of their pastime and good cheere: that is, breake the badge of amitie, and violate the lavy of friendship: so that they

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were

Pfal 40.
Iohn 13

vvere knit together by hospitalitie and conuerſation, and by partaking one of anothers table. To this badge of friendship belongeth Dauids complaint: who taking vpon him the person of Chriſt, accuſeth his friend that vnder a ſained ſhew of honeſty and colour of godlineſſe, ſhrowded diſloyaltie and vnfaithfulneſſe. For after this ſort doeth hee expoſtulate and reaſon vvith him. The man that I ſauoured, in whom I hoped & put my truſt, hee vvho eate of my bread: that is, liued vvith me and tooke part vvith me at meate, he liſt vvpe his foot againſt me. Now I could verie vvell haue borne it, and vvith leſſe indignation, if mine enimie crying open warre by his heraults, had ſet vvpon me: but for him that vvvas my moſt familiar friend, & vvith vvhom I vvvas wont to communicate al my ſecrets, to intende craft, deceit, and guile againſt mee, to ſet himſelfe againſt me and kicke me vvith his heele, is ſo intollerable, that I cannot indure it. Iny like manner is Chriſt mooued, and for the ſame fact: ſaying, Hee that eate bread vvith me, he hath liſt vv his foote againſt mee: that is, My domeſticall enimie (then vvvhich there is none more dangerous) goeth about ſecretlie and priuillie to oppreſſe mee. A metaphor borrowed from ſuch friends as at the firſt ſhew ſeeme to bee friends indeede, but at length vvith their deceitfull poiſoned heartes doe ſo ſecretlie ſtrike one and ſpurne him behinde his backe, that hee cannot tell vvho it is that hurtes him. The Dutchman termes this by a prouerbiall figure, To ſtrike one vvith the edge turned from him: that is, making a ſhew of friendship before his face, but behinde his backe an open enimie. For thus ſaie they: *Van vachten, ende met de crome-pticke ſteken*: (that is, A ſleepe or behinde his backe.) Dauid hath another complaint, much like vvnto this, vvhere he

he lamenteth himselfe to bee iniured by him, vvhose familiaritie he most vsed, and who was tied vnto him in a most straight league of friendship, yea and the onlie partaker of all his counselles, and to vvhom he onlie reuealed his secretes, shaking him vppe thus for the greatnes of his fault. If mine enimie hadde spoken il of mee I coulde haue borne it, and if they that hated me had lifte them vppe againste me, I could perhaps haue hid my selfe from them: but thou man that wast partaker of my soule, whom I tooke for my guide and onelie friend, which eate at my table, and was conuersant with me in the Temple of God, &c. Vvhich verses are verie patheticall, that is, full of affection: whereby he declareth, howe greenuouslie and with what indignation he did indure him, that shrouding himselfe vnder the shape of a friend became vnto him a deadlie enimie, that openlie and priuatelie sought his destruction. Wherein he excellentlie painteth out a craftie and deceitfull man, who vnder the visard of a certaine counterfait loue and friendship, doth flatter his friend in vvorde, shew, and countenances, when invvardlie he hatcheth poison to destroy him. Which made him in these wordes to aggrauate his disloyaltie: His words are as butter in the mouth, but hee pitcheth a battaile againste mee in his hart: yea, his words are as smooth as Oyle, but his deedes are as sharpe as swordes or dartes. By vvhich similitude, hee painteth out faithlesse and malicious friendes, which vtter one thing in wordes, and pretend another in their heartes, vvhich carie bread in one hande, and a stone in the other. Of vvhich disloyaltie Iudas Iscariot was a notable example, and manie more by him learned to deceiue theyr friendes.

Psal. 54

The Hauen

Of the care and gouernment of a house.

Chap. 25.



Touching that vvhich appertaineth to Oeonomie, that is, the gouernment of a house, which as Tullie saith, is the seruant & handmaide of the bodie to strengthen and adorn it: it behooueth euerie man to be vwise and painfull in it, that the increase of it bee referred to the necessarie vse and commoditie of this life, and not to prodigality and delicacies; not to great cheere and vnrmeasureable making of bankets, which vvaisteth vvealth and consumeth it be it neuer so great. Wherefore in decking the table and making good cheere, good husbandrie and moderation of diet ought chieflie to be regarded, and all prouocation of gluttonie and lust to be earnestlie auoided; and to be short, all banketting dishes and iunkets which are vvont to be brought in at the end of the feast when euerie mans stomach is satisfied, whereby vve are afresh prouoked to eate. This prodigalitie and excesse, besides the spending of a mannes wealth, and the bringing of manie diseases: vvhen the wine beginneth to warm vs it stirreth vs to wantonnes, moueth the loines to lecherie, and maketh the secret and hidden partes of man and vvoman, to bee affected to lust, whereby we begin to itche or (that I may vse the Apostles vvordes) to burne: that is, to be more forceable prouoked to venerie. Wherefore Paule woulde haue vs doe nothing to increase the lustes of the flesh, but to refer and doe al thinges to the necessitie and vse of nature, and not to wantonnesse and pleasure, which is hurtfull both to bodie and minde. For there is no man that doth so much oppose himselfe againste the sence

Ephes 5

1 Cor. 7
Rom. 13

sence of nature, that he could indure his owne body to be hated, but rather as Paule saith, he nourisheth it & cherisheth it, as Christ doth his church. By vvhich example, the apostle would haue husbands to loue their vviues, and care for them as he would do for his ovvh bodie, performing those things to the, y Christ doth to his welbeloued spouse the church. But in guiding a house well, and in seeking the augmentation and increase of it, to the end al things may be done without shame; thou must so order euerie thing, that thou neither incur the name of a prodigall and wastful spender, nor of too couetous and neere a niggard. For as thou must increase thy stocke with good husbandrie, and augment thy wealth with sparing; so must thou not bring it to such a straight, that thou defraud thy nature of her right, nor pinch thy familie with vwant and necessitie, like the filthie & greedie snudges of this world, nor yet be like to those bankrupt bellie gods, vvhich spend their gains and patrimonie prodigallie, inuiting they care not vvhath spendthrift companions to associate them, till al be spent. But, as *Terence* sayeth, He must needes spende that gaineth: So as *Plautus* saith, There is no gaine where expences exceed. And as the Dutchman saith, *Stelt v teringhe naer v neringhe*: So I may saie (in conuerting it to our English prouerbe) Cut your coate according to your cloth. Wherby it appeareth, that vve must moderate our expences, and square them out according to our gaines, least we wast our vwealth and patrimonie vvith too much prodigality. Wherefore the dutie of a painfull housekeeper, is to bring out his prouision as time requireth, and to store himselfe againe vvhen occasion is profered, For as the Prouerbe saith: Sowve thrift in thy ground and thou shalt reape it. But it shall not bee much from our

Ephes. 5

Lib. 3. Eracrop

purpose, nor from the profite of our commonwealth, nor from the preseruacion of our substance : if wee alledge a Law that *Amasis* king of the Egyptians published, and *Solon* the lawgiuer of the Lacedemonians vsed, wherein it was decreed (as *Herodotus* witnesseth) that all men aswell borne at home as strangers, should once a yeare shew to the Rulers of their prouinces, by what trade they liued, and by vvhhat meanes they got their maintenance : and such as coulde not render a reason of this, nor approoue their liues to be lawfull and honest, were executed. By the seuerity of which commaundement, they bridle the idle personnes from filching and stealing, vnto which passe are also brought such as spende their patrimonies in dicing, whooring, and drinking.

Lib. 6

Hence was it, that the Corinthians made a Lavve for spending against the prodigall, and such as did lauishlie consume their goodes; and suche as banquetted more sumptuouslie and vastfullie then their yeerlie reuenevves and callinges would affoord: the which because *Diphylis* reporteth it in *Athenaus* and *Erasmus* (who deserued vvell of all kind of professions) hath turned them into Latine verses, I will not think much to sette them dovvne, to the ende our Magistrates may finde meanes and waies to bring thinges to such a passe, that Cities and countrie corps may bee lesse troubled with suche sturdie beggers, as doe daie and night steale the money and goodes of honest menne, and torment their bodies, if they tell not where their treasures lie. This Lavve is described in these words.

*Hoc lege cautum est hic apud Corinthios,
Si quempiam obsonare semper splendide
Videmus, hunc rogamus, unde viuat, &*

Quid

*Quid faciat operis : Si facultates habet,
 Ut reditus harum soluere expensas queat,
 Perpetimur illum perfrui suis bonis.
 Si forte sumtus superat ea qua possidet,
 Prohibemus huic ne faciat hoc in posterum.
 Ni pareat, iam plectitur multa graui.
 Sin sumtuose viuit is qui nil habet,
 Tradunt eum tortoribus. Proh Hercules !
 Nec enim licet vitam absque malo ullo degere
 Talem scias, sed est necesse aut noctibus
 Abigere praedam, aut fodere muros adium,
 Aut hac patrantum iungier commercior
 Aut in foro agere sycophantam, aut perfidum
 Praebere testem. Nos genus hoc mortalium
 Eiicimus hac ex vrbe, velut purgamina.*

It's here at Corinth by this Law decreed,
 If we perceiue a man farre ouer fine,
 We aske him how he liues, and what's his trade,
 And if we finde he hath sufficient wealth,
 And his reuenues will sustaine that charge
 We giue him leaue to vse his goodes at will:
 But if by chance his cost exceed his state,
 We warne him not to do the like againe.
 If he resist, we plague him with a fine.
 But if a begger liue deliciouſlie
 We presentlie commit him to the gaile:
 For know that such a one liues wickedlie,
 And either steales mens cattell in the night,
 Or breakes into their houses through the wall,
 Or else takes part with them that doe such deeds,
 Or in the market playes the coofening knaue,
 Or else at Courteshe doth false witnesse beare:
 Now all such mates we from our citie chase,
 Electing them as filthie excrements.

Paulo

2 Theſ. 3

Paule alſo the Apoſtle is a ſeuere looker to mens duties, who commandeth that we ſhake off the drouſie euill of idleneſſe and ſlothfulneſſe, to take ſome paines in our handicrafts or occupations, whereby we may maintaine our familie: vvhich hee vvoulde haue ſo ſeuereſlie looked vnto, that he vvould haue him eate nothing that labourerh not at all, nor looketh to y main-tenance of himſelfe and his familie, but like a drowne Bee liues of the ſweat of other mens brovvies, nay ſtealeth avvaie the fruits of other mens labours, living on the almes and liberalitie of other menne; occupying themſelues about nicenes and curioſitie. To vvhiſh ſharpe and ſeuere rule, Paule alſo reclaimeth theeues, which filch and ſteale awaie other mens goods. Fro vvhiſh hee nor onclie warneth them to abſtaine, but that they ſhould ſpend vpon and relieue the poor with that which they had gained vvith their honeſt labour. So that if anie ignominie or diſcredite come vnto the by doing of vvicked and infamous crimes, they ſhould take it away by requiting it againe with good deedes to the poore and needie: as *Zacheus* did, who hauing got great vvealth by vſurie, deuידed it afterwaיד vnto the poore; ſo that he blotted out the faults of his former life with good deedes and recompence made by vertuous living: to wit, he altered and changed his old affections, and ſhooke off the naughtineſſe and ill cuſtome of his nature.

Luke, 19

We muſt keepe a meaſure in ſleeping and watching.

Chap. 26.



Earned menne and ſuch as deale in the gouernement of the Commonvvealth among manie other thinges, they ought to haue a great regard of vvatching and ſleeping: for
if

if these two bee moderatelie vsed and in due season, they profite vs greatlie in the maintenance of health. For besides this, that they make the bodie lustie and strong, they also make the minde more prompte and readie to performe anie dutie or function whatsoeuer: for immoderate sleepe maketh men blockish, slothful, sluggish, forgetfull, and not easilie stirred to take pains in anie waightie matter. Wherefore these ought to be stirred vp and incited to take pains, that they might shake off their heauinesse and drowsinesse, and meditate on some thinge worthie an honest man. As for sleepe at noone or in the daie time, I vvould not vvish a young man to vse it, vnlesse it be through wearines dravne by his labour and the heate of the vveather, or else through ouer much watching the night before; for vpon these considerations he may doe it without anie inconuenience: otherwise if he vse it, it weakneth his memorie, blunteth his vnderstanding, and besides headach maketh him blinde, especiallie if hee sleepe vppon a full stomach. To which also happeneth this discommoditie, that after such sleepe, he shall be readie to vomit, and doe nothing else but gape, and vse to stretch his members euerie waie, whereby the vapors disperse themselues cleane through the bodie vvith a certaine faintnesse and chilling of an ague, which the Dutchman calleth *Wanluste*, and the Latines *Helucum*, which is as much to say in Englishe, as sicke of yesterdaies drink, or this daies sleepe at noone. But old men and such as are wel stricken in yeares, may safely sleep after their dinners, so that there bee a little space betveene dinner and it, especiallie in the Summer time vvhen the vveather is hot, which intemperate season dooth make men drouisie and sleepe. Vvhich sleepe they must take either sitting in a chaire, or else lying on

a bench, flockbed or mattresse, laying their heads somewhat high on a pillow or bolster. For by this libertie of sleeping their spirites both naturall and vital are refreshed and cheered, whereby the powers of the minde which are resident in the braine receiue nourishment. Now for ouermuch and vnseasonable watching, as it is hurtful to al ages, so doth it most anoy those that are aged and so doth famine also: both which bring drines to y^e brains, causeth phrensie & dotage, and maketh al the body drie, lean, and like a starueling. But if through moderate watching, famine, vnseasonable sitting vp, too much labour and immoderate venerie or carnall copulation thy strength be consumed, and thy spirits almost spent, and that the liuely sappe and vitall moisture bee wasted with leanenesse, refresh thy selfe with moist nourishment and sleepey potions as Letices, Spinage and malowes al of like force, Atriplexe or Orage, Bugiosse or Burrage, yong Poppy seedes, Waterlillie flowers, violet flowers, Pine apples, sweet almondes, pistacke nuts, the thicke iuice of barley or strong beere, all kinde of reasins, but especially Reasins of the sun vvithout the stones, and Corans, Dates, Orenge, Limons and Orengadoes, for by these naturall and vital heate is restored, and the braine which is the seat of the minde is vvashed with a dewe and moist vapour which bringeth sweete and quiet sleepe and rest. But if a man be sleepey by nature and that his minde is not lustie to vndertake any notable exploit, let him continually giue himselfe to labour and exercise, let him auoid al meates that are colde and moist in operation, and eate such meates as are naturally hot to drie vp the moist humors which are the only cause of sleepe: of which sort are hisope, rosinary, sage, origane, sweete Marioran, Sauery, Peniroiall, Coleworts, Ginger, Pe-
per

per, Nutmegs, Cloues, and many other which ease the head that is filled with vapours and moist humors, & cleereth the mind that is clouded with thick mists & maketh it fit & apt to conceiue honest cogitations.

What profit and disprofit comes by fulnesse and emptinesse and by binding and loosing the belly.

Chap. 27.

THe like care ought to bee of other things that be profitable or hurtfull for health: as fulnesse and emptinesse, whereby the bodie is either refreshed with meat and drinke, or else being ful of humors is emptied. But as a temperate and spare diet is profitable for the studious and such as bear rule in the common wealth: so by an ouer thin & spare diet the spirits are weakned. These men also must diligently obserue, whether their bellies be ouermuch bound, or else too loose: for both these if they exceed the mean, are alike hurtful to health: for if it run & be more loose then it should be, it maketh the bodie drie and leane, taketh away sleepe, causeth the braine to be drie and weakeneth the memory. And if it waxe ouer hard and be too much bound, it blunteth the memory, blindeth the eyes, and maketh one sleepe vnquietly because of thicke & foggy humours it bringeth to the braine. Now such as make the belly loose, are violets, Lettice, Spinage, Orenge, Mallowes, which *Martiall* commended as very effectual for this purpose saying.

Exoneratur aluum mihi villica maluas

Attulit, & varias quas habet hortus opes. That is: A country wench me mallowes brought my bellie to valoose, And diuers other hearbs which she did in her garden choose. Buglosse also comonlie called Borage, chervile, beets, blits, damask pines, reasins of sun, curras, mulberries,

H.2.

and

The Hauē

and figges. Medicinable things of the same nature are Mercurie, Fumitorie, Polypodie or Okefearne, Seenie, Rubarbe, bastard Saffron, Dodder, Cassia, Manna or ayerie honie: for Scamonie, blevv Dacis or Serapi-
ons Turbith, Mazereon or pepper of the Mount, doe purge awaie mens strength and weakeneth them, and therefore are not administred but to strong men. For harde knots must haue yron vvedges. But if thy bellie be more loose then it shoulde, or then is good for thy health: it may be staied with red mints, which you shal find in the Apothecaries shops, & make thereof a plaister, or else make a syroppe of it to drinke. A Quincepeare also bindeth and hardneth the bellie, or any confection made of it, red roses, medlars before they bee rotten ripe, the hard kerneld cornell, but not vnfauourie or vnpleasant, yet somewhat sover and bindinge red gooseberie (wee call them Barberies) vvhich doe wonderfullie prouoke an appetite, and expell the desire to cast, and strengtheneth the stomach to retaine his meate, especiallie in summer when cholericke humors doe vnloose the bellie. The iuice also of these beeing hardened with sugar, which *Auicenna* calleth Rob, is a present helpe, for it binderh the bellie though it bee wonderfullie loose, and strengtheneth weak appetites: and so doe Punicke apoles, which we commonlie call Pomegranats, being full within of red coloured kernels, which are some sweet and som sover.

That students and such as haue government in a Common wealth, must purge the passages whereby the excrements are auoided.



Od the maker of all mankinde hath not in vaine made so manie passages and waies to purge the humors and auoid the excrements of our bodies, least the aboundance of them should be a destruction to man, or might perhaps bee stifled with the vapors that flowe from them: so that the head is purged by the nose and eares, the palate or roofof the mouth by hemming, hauking, & neeling, the breast and lunges through the windpipe purgeth spittle by coughing, the stomache or ventricle purge her filth by belching and vomit, the invvardes purge themselves by and through the guts, by breaking wind and casting the ordure backwarde, the reines & bladder doe conuey their vrine thorough the watrie conduits and passages, and the superficial part of the bodie doth send out his sweate in mists & vapors through little holes disperfed in the skinne, which we call pores. Vwherefore seeing the bodie cannot bee in health vnlesse all his partes be in good order and perform their duties without offence: vvee must haue a speciall regarde that no faulte or intemperance doe arise, that may putrisie or defile the actions of these Organes or anie waie hurt them. For the minde it selfe vseth their ministerie to bring her waightie matters to passe. If anie disease greue vs, if the head bee troubled vvith ache, if vvith the Rheume, if vvith the stone or strangurion, if blindenesse or blearing corrupt the eies, if hands or feete bee troubled with the Govvt, or as Horace saith:

Simula quem scabies aut morbus regius urget,
If filthie scabs or kinges disease doe any waie molest:

Mannes minde is thereby lesse able to execute her office and performe her dutie so soone as othervvise.
H.3. Where-

Wherefore methinkes they doe excellent well, vwho taking great care to keepe their bodies in health, doe purge and cleaneſe them and all their partes from all excrements: for by that meanes doth the mind more cleerelic ſhine, and is made more fitte for anie notable action. But the greateſt number of men, neglecting all good order, and nothing regarding their owne health, doe gape after riches, and applie all their ſtudies in getting and obtaining it, when as indeed helth is better than Golde, and nothing more to bee wiſhed than tranquillitie and peace of minde, which *Horace* confirms, ſaying:

Lib. 1. epi. 12

*Si ventri bene, ſi lateri eſt, pedibusque tuis, nil
Diuitia poterunt regales addere manus,
Non domus, aut fundus, non aris aceruus, & auri
A Egroto domini deduxit corpore febres,
Non animo curas, &c.*

If it be well with bellie, legges, and ſides,
The riches of a king can giue no more,
For neither houſe nor land, nor heaps of gold
Can take awaie their ague ſicke lords fore,
Or eaſe his griefe, &c. The owner, &c.

And to the ende he might reclaim all men to a ſparing and moderate uſe of all things, he addeth to make vpp the former verſe begun.

Lib. 1. epiſt. 2.

—— *Valcat poſſeſſor oportet
Si comportatis rebus bene cogitat uti.*

—— The owner muſt be well

If he wil uſe his gotten goods aright,

Eccleſ. 30

The wiſe *Salomon* agreeth with him in theſe wordes:
It is better to be a poore manne in ſounde and perfect health, then a rich man with a diſeaſed bodie. Health and ſoundneſſe is better than any golde, and a ſtronge bodie then infinite riches. There are no better riches then

the y health of the bodie, nor any delight greater then
the ioy of the minde and gladnesse of hart. Wherfore Sap. 4
we muste not measure our felicitie by our abundance
of wealth and prosperous succeſſe in our affaires, but
by the perfect health of our mindes and bodies. For it
onelic liueth and is in hea'th, who without offence in-
ioyeth these two commodities.

*Precepts no lesse profitable to the soule then
to the bodie.*

Chap. 29.



Here are three things verie requisite for
health, which it is meet all men shoulde re-
garde:

To feed without facietie,

Not to refuse labour,

And to keepe the seed of Nature.

To which I will oppose as many vnprofitable, which
as they are causes of diuers diseases: so doe they haf-
ten on vntimelic old age, and manietimes kill menne
with sodaine death: to wit,

To be ouer stuffed with meate and drinke,

To be dull with ouermuch sloth,

*And to be weakened with too much veneric
and carnall copulation.*

For as frugalitie contending with Gluttonie, bringeth
the bodie to perfect health; and as exercise shaking off
idlenesse and sloth, maketh a man actiue and nimble:
so if it be lawfull to learne instruction from horses.

Nulla magis animi vires industria firmat,

Quam venerem, & caeci stimulos auertere amores.

Nothing so much confirms the strength & courage of a horse,
As him from sight and smell of mares to chace awaie by force.

Because

*Virg. lib. 3
Geor.*

The Hauē

Because vntemperate, and lasciuious youthe doth yeeld ouer to crooked old age a weak and feeble body But as youth ought carefully to watch ouer their wanton desires: so age ought to haue a far greater regarde to brydle and mortifie their lecherous lusts, and to hinder and withstand the very entrance to luxury: For as lust is filthy in youth, so is it, as *Cicero* saith, most odious in olde age. And as he that goeth to war had need to bee indued with force and actiuiy, to tolerate and indure out the labor thereof: so in loue and in performing the act of *Venus* strēgth is required to vndertake night labors and to sustaine the greeuances that gaule a married man, to indure the nicenesse, malepertnes, presumption and flattery of a proude, imperious and deceitfull wife. Wherefore neither war nor loue is seemely for olde men: because they both carrie vvith them so many dangerous griefs and discommodities, as old age is very vnable and vnfit to indure, which *Ouid* elegantly expresseth in these words,

Militat omnis amans, & habet sua castra Cupido:

Attice, crede mihi, militat omnis amans.

Qui bello est habilis, Veneri quoque conuenit as as.

Turpe senex miles, turpe senilis amor.

Militia species amor est; discedite segnes.

Non sunt hæc timidis signa tuenda viris.

Nox & hiems, longæque via, sæusque labores

Mollibus in castris & dolor omnis adest.

Each louer goes to war, and *Cupid* hauē his tent,
Each louer Atticke, credit me, is to a warfare bent.
He that is fit for war, is fit for venery,
Old soldiōrs and old louers are most filthy things to see:
Loue is a kind of war, old doting mates depart,
His banners must not be displaid by men of feeble heart.
Night, winter, and long waies, and labor without rest,
In louers softē and fethered camps al kind of griefes are prest.

Lib 1. Amor.
Eleg. 9.

of Pleasure.

57

For who doth not consider how vncomely it is for a stale and withered old man after a youthfull maner to fall to kissing and clipping, seeing to performe the rest he is altogether vnable? So that *Sophocles* said very well who being stricken in yeares and demaunded of one whether he would vse the acte of venery or not: No, God forbid (quoth he) for I haue bene alwaies willing to flie from it, as from a feare and furious tyrant.

All men must haue a diligent regard to keepe a good name.

Chap. 30.



Hou must by all meanes study that those amongst whom thou liuest, may haue a good opinion of thee, and may giue a commendable testimony of thy good name & fame, and may thinke well and speake honourably of thee: And thinke it no shame for thee to inquire and harken what good perswasion & conceit those with whome thou art conuersant haue of thee, and with what affection and good wil they are inclined towards thee. For to be carelesse (as some pure folkes would haue euery one to be) what men speake and thinke of thee, is not only as *Cicero* saith, a note of pride and arrogancy, but also of a verie loose & dissolute life. So we read Christ asked of his Apostles what opinion the very common sorte of people conceiued of him, what they talked of him, and how they perswaded themselues of the Messias: not for any desire of ambition or glorie, but to make trial vvhether hearing so many wholesome sermons, and seeing so many miracles, they esteemed any better of him then the common sorte of people. And therefore did hee demaund this, to the ende he might

*Lib. i. offe.
Matth. 18*

draw from them a sound confession of their faith and how they profited in his heavenly doctrine, which had neither deceit nor vanity in it, nor no craft or subtlety as the Pharisees falsely affirmed, but altogether sound and sincere and deliuered from the truth it selfe, and from the verie sonne of God our Sauour expected from the beginning. Which when Peter by the inspiration of God the Father had openly confessed in the name of them all, and had constantly pronounced Iesus to bee the authour of all health and saluation, and that man obtaineth redemption through faith in him: Christ commendeth his profession to be inspired of y^e holy ghost, confirming it to be so firmly laid that it should be inuincible and neuer overcome. Wherefore in euery action and in all thy sayings and doings haue a care they bee done orderly and decently, for that honestie requireth, whence riseth this prouerbe. It is the chiefest part of science to do that which is comely, that is, to doe that which is fitting to nature, and agreeable to wit & maners which the Dutch man expresth thus, *Dat wel voeght ende betaemt*. For it is a short and speedie way to perfect glory if thou shewe thy selfe such a one in deede, as thou wouldest all men shoulde account thee to be, which *Horace* admonisheth vs of in these words saying.

Lib. 3. Epi. 17.

Tu recte viues, si curas esse quod audis.

Thou shalt liue wel if thou be such as thou hearst thy self abroad.

That is, as thou thy selfe saiest thou art, and as the people testifie thee to bee, who if they take thee for an honest man, it is wel, so thou deceiue them not, by putting on the visard of honestie as stage players doe, which at the first sight seeme to bee honest, when in the ende they proue cosening and deceitfull people.

— Nam fronte polita

Astutam rapido seruant sub pectore vulpem.

With faire lookes in stinking brest they breed a crafty foxe.

Prof. 52.3.

Remember to beare this in mind that there are two especial vertues which are most commended in youth, faithfulness and silence, to which if blushing bashfulness that lovely colour in youth be added, whose rednesse ouerspread with whitenes doth set one out as with an ornament, there can be nothing more excellent and comely to beawtifie the handsomnesse of a free liberal, lovely and honest nature. And on the contrarie, whosoever is destitute of this towardnes and ornament of youth, or hath made shipwrack of or altogether forsaken it, he or she may very wel be accounted a lewde person & naughtipack, and one that excelleth in dishonesty & impudency, wherby this saying is truly verified.

Ego illum perijisse puto cui quidem perijt pudor:

I thinke him lost where ere he be whose shame is cleane decayd

For shamefastnesse and bashfulness doth so vnspcakably commend yong men, that they seldome become profitable, or promise any hope of vertue and honesty, in whom no sparke of bashfulness doth shewe and manifest it selfe. So when *Diogenes* saw a yong man bashfully blushing: Take courage my sonne (quoth he) for this is a badge of vertue, honesty and modesty. So also in *Terence* when *Mitio* conceiued a good hope of his sonne: Alis wel (quoth he) for he blusheth. And it is a great note and marke of innocency when one confesseth with blushing anie thing hee did not maliciouslie or of sette purpose commit. But there are some bolde youthes that in the impudencie and obstinacie of their iniquitie will looke graue men stedfastlie in the face, and denie their deedes though they were done so openly they could not be hid, Nowe to

The Hauen

the ende thou mayst get praise without enuie, and purchase manie friends, accustomethy selfe as the comical Poet saith, to suffer and indure the fashions of all men,

Tarent. An
drea. act. 3.
scen. 1.

*Quibuscum versaris, atque vna te iis dedere,
Eorum, modò honesta sint, obsequi studiis,
Aduersus nemini, nunquam te preponens ulli.*

With whom thou art most conuersant and ledest most thy life,
So they be honest, yeeld vnto their studies without strife:
Be enemies with none that doe conuerse and liue with thee,
Nor yet prefer thy selfe before those that thy fellowes be.

For it is a note of a noble minde to doe muche, and speake of himselfe but little, as *Iugurth* did in *Salust*: and not like to those Thraasonicall and bragging Souldiors, whoe vvoonderfullie crake of their small doo-inges, and make narrations of their ovvne slender deedes with vaine glorious ostentations. Seeing then that vaine ostentation is odious to all men, let no man flatter himselfe, nor vvoman glorie her selfe in her wit, eloquent tongue and vvealth, but so moderate al their actions, that they modestlie and lovvlie thinke and speake of themselves, least as *Paule* saith, they seeme to loath and despise others: and as *Horace* saith,

Rom. 12

Lib. 1. epi. 19.

Nec tua laudabis studia aut alienare prendes.

Thou neither shalt commend thy selfe nor other men reproch,

Thou shalt not once thinke vvith thy selfe to insult ouer other mens pouertie or misfortune, though he be thine enemy: but shalt rather pitie him, and thinke his misfortune vvorthie to bee lamented. For such are the checkes of Fortune, that manie from great vvealth and large possessions haue come to extreame pouerty and great miserie, yea and manie times made a verie pittifull end.

And againe, there haue beene other that from lovv and

and base estate and from miserable seruice and bondage, haue risen to great wealth, honors, dignities and authority. Wherefore the which thou wouldest not should be done to thee, do not thou to any other. By this rule will Christ haue al our actions squared when he saith, Whatsoeuer you would that men should do vnto you, the same do you vnto them, that is: Giue to euery one honor, glory, helpe, aid and succour, and all other duties of humanitie which thou wouldest haue should be giuen to thy selfe. Be not hasty, rash, and inconsiderate in thy speech, neither let thy tongue run before thy vnderstanding, neither speake that at anie time which may repent thee to haue vttered. For there are a great many with whome wee liue that are verie slippery to trust, and lesse able to keepe silence; who not onely publish such thinges as come from vs vnawares, but doe speake ill, discredit and deface the good name and estimation of their neighbours, whome *Horace* instructeth with wholesome doctrine:

*Protinus ut moneam, siquid monitoris eges tu,
Quid de quoque viro, & cui dicas, sape videto.
Percontatorem fugito; nam garrulus idem est:
Nec retinent patule commissæ fideliter aures.
Et semel emissum vocat irreuocabile verbum.*

Lib. I. Ep. 19

I warne thee euermore if thou dost warning need, (heed:
That of whom and to whom thou speakest, thou haue a carefull
Eie harkners after newes, for they are teltales still: (good wil,
Such wide earde blabs can nothing keepe though told them for
Such blabbings they do cal words irreuocable.

By which verses hee warneth euery one to speake sparingly and aduisedly of others, least any thing scape the vnawares, that may afterward snare thee & worke thee hurt. To bee short, hee warneth vs to beware of scouts and spies, who intrude themselues into al assem

blies to heare and finde some thing to carie to those
 careful reformers of maners, that wil not sticke them-
 selues vnder foolish pretences, to harken and listen in
 euery corner: so that it shall not bee lawfull for one so
 much as to whisper of any thing. And such is the dis-
 order of their gouernment, that it shal not be lawfull for
 any one to pronounce boldly y^e which the mind coun-
 selleth, reason perswadeth, & true & sincere religion
 alloweth, and y^e only for feare of talebearers, who haue
 honors & rewards bestowed on them, to the end they
 shew themselves wider eared & eied, in that infamous
 busines of spying, & most detestable work of listening:
 whoe are hated of their suborners, although they vie
 their ministry. For talebearing & bringing of newes
 pleaseth very many, who extreemly hate y^e talebearers
 theselues: & thogh their so doing do please them for a
 time, yet do they alwaies distrust such of loyaltye and
 faith. *Au. Cesar* hath verified it vnto vs, to whom when
Rhymirales K. of Thrace insolentlie bragged what he
 had deserued: Indeed quoth *Cesar* I loue to haue trea-
 sons reuealed, but I abhor him that is the reuealer. For
 the same cause, as *Iulius Capitolinus* reporteth, did *An-*
toninus Pius the emperour roote out tale-bearers and
 accusers: that is, those kinde of men who were woont
 to haue the fourth parte of his goodes that was ac-
 cused, as a rewarde for his tale-bearing. The Dutch-
 menne call these kinde of men *Aembrengers*, which
 are so much the more hated of rich and poor, bicause
 they make mens deedes and vwords a great deal worse
 then they be. Wherefore *Marcus Philosophus* the Em-
 perour, forbad the malicious reports and false accusa-
 tions of these tale bearers and accusers, branding them
 with a marke of perpetuall infamie. *Saturio* the pa-
 rasite in *Plautus*, iudgeth it to bee a reprochfull and de-
 testable hing, to be a tale-bearer: saying, he had rather

by cogging flatterie, fill his bellie after the manner of his elders, then by priuie accusations & telling of tales hurt other mens goods, good name, and life, to enrich himselfe thereby. And yet those offices deserue no great praise among them that be wise, who wil neither giue eare to those phantasticall flatterers, nor let their mindes be drawne with faire wordes and inticements.

The pacifier of discords is to be praised.
Chap. 31.



IF any discorde or contention happen betweene Citizens or neighbors, it is an honest mans part according to his power and as farre as in him lieth, to quiet them, to take awaie the offence, to compound their discorde, leaste they grow to outrage: to take awaie their strife and controuersie: to reconcile them together, to bring to vnitie and to offer himselfe earnestlie and faithfullie to pacifie their difference. Our Sauour Christ placeth this office of humanitie not in the lowest place of happinesse, when he graceth such as desire to make peace with the title of Gods children. From these and many other vertues wherewith Charitie, that is, a desire to deserue well of all men, is adorned, busie and troublesome folkes are most alienated and estranged, vvith whom all quietnesse is odious and hateful, but vvith a certaine badnesse of mind trouble all things, not going about to heale and salue matters corrupted with rancor and malice, but prouoking them with anger, doe as the Prouerbe saith: Adde oile to the Lampe, yea euen when kinges and princes are prouoked to anger, whose mindes by nature are stoute and fierce; these vvith their wicked counsels doe more and more kindle and inflame them, then vvich kind of people there is
none

none more detestable and loathsome, especiallie in cases of Religio: from which al wicked affections ought farre to be remooued, least through fiercenesse & crueltye, mens mindes be rather alienated from godlines and pietie, then any waie with lenitie drawne to loue it. For whether we goe about to keepe the olde order of seruice in the time of poperie, or whether we goe about to take awaie those errors which crept into the church by little and little, and so to innouate or bring religion againe to her puritie: yet I suppose al thinges should be done with sound iudgement and aduise, doing it with reason, order and measure, least any tumultuous stirres rise thereof, as it latelie didde in the Low countries, where the Citizens mindes were drawvn into diuers factions, and Religion vvas brought in by force and strength, vvhich at the laste came vnto a lamentable issue. The stinking and venemous backbiter, is no lesse hurtfull, then the tale-bearer, whoe vvith his slaunders, backbitinges, ill speeches, and reprochfull wordes, bringes destruction to the guiltlesse, and strikes him dead with his infectious tounge. Which kinde of people *Horace* noteth in these verses and warneth vs to auoide.

Lib. serm. I.
Epist. 4

— *Absentem qui rodit amicum,
Qui non defendit alio culpante, solutos
Qui captat risus hominum, famamque dicacis,
Fingere qui non visa potest, commissa tacere
Qui nequit, hic niger est, hunc tu Romane cauto.*

He that wil speake ill of his friend or mate behind his backe,
And wil not fend him fro those tounge that wold his credit crack
But doth intrap his neighbors mirth & euery word he speaks,
Or forgeth nothing elie but lies, or secrets alwaies leakes,
Thou Romane take good heed of him, for he is verie il.

Salu-

Salomons admonition is much like vnto this when he saith: Remouoe far from thee a wicked mouth, & let an euill tounge be remoued awaie. And a little after, Hauene not to doe with euill speakers, because their destruction comes sodainlie vpon them. The holy scriptures doe in many places witnesse, that this furie of euill speaking was detested and loathed. And it was so hated of Augustine himselfe, that he caused these verses to be hanged on his parlor wal for all backbiters to see and behold:

Prou. 6. 4
Pro. 24
Eccles. 10
Exod. 22
Plal. 70
and 100
Ezech. 22
Iacob 4
Rom. 1

*Quisquis amat dictis absentum rodere vitam,
Aut quem delectat lubrica verba loqui,
Aut plenis cyathis lepidos fatigare sodales:
Hanc mensam vetitam nouerit esse sibi.*

Who ere he be that loues in words to carpe the absents life,
Or who so ere delights to speake deceitful words so rise,
Or else to tire his merie mates with whole and full-fild cup,
Let them know they are all forbid with me to dine or sup.

For by this meanes he banished al such from his table and companie, which were either delighted with gluttony or backbiting, or such as delighted to speake filthie and vnchast words ouer the table.

*Let no man glorie in his wealth, or despaire in aduersitie,
but let him strengthen himselfe with Gods providence.*

Chap. 32.

Seeing that in the whole course of mans life nothing is sure and certaine, nothing keepeth a meane or a continuall or lasting course, but that by turne novve prosperitie flattereth vs, and by and by (all thinges beeing chaunged) aduersitie oppresseth vs: we ought to strengthen our mindes with that constancie and indifferencie, that wee neither waxe proude in prosperitie, nor yet

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be cast downe or driuen to despaire by aduersitie, but which waie soeuer the world do bend it selfe (as some times it alreth in a little moment) let vs incourage & vpholde our selues by the word of God and his prouidence, at vvwhose will the world is ruled, and at vvwhose becke all thinges are perfected, and to whom al euents of prosperitie and aduersitie should be referred, & not to the inconstancie and rashnes of Fortune. For God forbid that such as are indued with the knowledge of God should think any thing to bee doone by chance or Fortune, because God himselte should be thought to be the onelie cause of all things.

Beware of too much curiositie.

Chap. 33.



1 Cor. 5

Be not too curious a marker of other mens matters, but bee carefull rather to correct thine ovvne life, then to marke and obserue another mans. Paule the Apostle exhorteth euerie one not to gase on other mens actions, but to bee vigilant and watchfull ouer his owne, marking diligentlie whether hee doe anye thinge that may deseruedly bee thought wicked of other menne. For he would not that any man shoulde curiously marke and diligentlie consider other mens dooinges that doe nothing belong vnto him, no though they commit notorious crimes: because there are many so far from Christian profession that they refuse al good counsell, and pursue those with deadly hatred, who leuell their actions by a sounder rule of liuing; much like vnto those who are very sick and yet despise the helpe of the Physition, and had rather rot in their own corruption, then once to receiue a profitable medicine. Wherefore seeing it is not wisdom for a man to meddle with other mens

mens matters, nor yet to be curious in others affaires, the Dutch man quippeth these busibodies with this prouerbe saying, *Luttel onder wins macēt veel vreedis*, that is, little meddling makes much rest. Hence is it that Paule putteth the Thessalonians in mind of their owne businesse, not permitting them to bee ouerbusie in other mens affaires. For it is a wonder to see howe busie we are to marke others affaires, and howe sharpe sighted to see into al that that they do; and how negligent vvee are to take view of our owne: vvandring in minde and cogitation abroad, vvhen at vvhome with the Fairies we are as blind as Moles.

1 Theſ. 4

Sic nemo in sese tentat descendere, nemo:

Pers. saty. 4

Sed praecedenti spectatur mantica tergo.

That none doth go about to see into himselfe not one, But al of vs behold their scrips that are before vs gon.

Like verses to these of *Persius* doeth *Horace* write vvhen he saith.

Quum tu aprauideas oculis mala lippus inunctis;

Serm. 1. sat. 3

Cur in amicorum vitis tam cernis acutum,

Quam aut aquila, aut serpens Epidaurius?

— Denique te ipsum

Concute num tibi quid vitiorum in seuerit olim

Natura aut etiam consuetudo mala, namque

Neglectis vrenda filix innascitur agris. That is.

Thou blear eie when thou shouldst foresee thy faults w^h sinered eie Why dost thou int^o thy neighbors faults so oft seuerely spie, As doth the Egle or the snake of Peloponnese in Greece?

But to conclude in this.

Let euery man search in himselfe where nature or ill vse, Did anie vice at anie time sow in him by abuse: For fearne which serueth for the fire growes in neglected fields.

But seeing this vice of selfe-loue so much blindeth the mind of man, and darkeneth his vnderstanding, y

K. 2.


he

Math. 7.
Luke, 6

he often flattereth himself in his sin: Christ doth sharply inuey against them, which look more narrowly into the life and maners of other men, then they doe into their owne: & who can curiously see the least mote in anothers eie, that is, the smallest falt in another mans life and punishe them greuously, when they neither see nor goe about to cast out the beame in their owne: that is, the notorious vices they themselues commit,

Keepe a meane in attire.

Chap. 34.

 Now as in the making of bankets thriftines and temperance in diet is to be regarded: so in apparell and decking the body, a measure must be regarded, so y nothing be made for pride and vaine glorie, but al things cut according to the vse and necessity of this life: so that if comeliness and not an ouercurious fineness be added, I iudge it to be euerie way tollerable. But seeing y women desire to be decked & trimmed aboue al other creatures, who apparel themselues gorgeously, to y end they may seem faire & beautiful to men: the apost. Peter warneth matrones, that they bestow not too much cost on their world of furniture, nor prostitute or set theselues to sale to such as may see them, nor to vse curled & crisped hair, gold, pretious stones, chains and bracelets: but with modest attire, sober & not ouercurious apparel, to please their husbands, by seeking to get their fauours & good wils, as those noble ladies *Rachel, Sara, Rebecca & Susanna*, did. But there are many in ours & our forefathers time who apparelling themselues with gorgeous apparell, and that after the forren and new cut, painting themselves like Pageantes, haue brought themselves to beggerie and extreame pouertie, who are then flouted of suche as helped them to spende their patrimonies,

1 Per. 3

Genes. 16

monies, and of them also who by deceite, guile, craft, cunning and fraude, haue so scraped their wealth from them that they haue not so much as a farthing to bestowe on the reliefe of the poore that are brought to extreame penury and want. So that seeing there are so many prodigall spenders, wasters and consumers of their owne goods and hunters after other mens: is it any maruel to see so many bankrupts & desperate debtors in al places, not only of the base and common sort of people, but also of gentlemen, Noble men, and such as carry the port of kings? who deceiuing the fatherles and widowes haue so stripped them of all their mony, y they are neuer paid againe during their liues, much lesse satisfied after their death, because they haue laid more to paune the their soules, which are condemned by their creditors. So that a while after their deathes their goods are al set out to sale, & the creditors strue who shall giue moste.

No man ought to despise his calling.

Chap. 35.



BE content with that state and condition of life which is allotted vnto thee in this world, bearing it patiently and soberly for the time, what estate, place, calling or degree soeuer it be. Paule requireth the like of the Corinthians by bringing in an example of bond and free, circumcised and vncircumcised, married and vnmarried, exhorting euerie one to beare his estate willingly, and not to flie from Christian Religion for anie calling whatsoeuer. For as hee writeth to Timothie, Godliness is greate riches if a man bee content with that which he hath. But there are manie who repenting themselues of their calling and hating their estate, would

1 Cor. 7

1 Tim. 6

Psal. 13

4. Reg. 20
 Esay. 38
 Iosua. 10.
 Psal. 110.
 Psal. 112

woulde willingly change it and place themselues in some other vocation: which if they cannot obtaine according to their mind and desire, or if it be not fit they should obtaine it; there is no reason why they should pine themselues with griefe and sorrow, but should rather beare al things patiently and quietly, neither resisting nor murmuring against God the guider of all things, who with his singular prouidence guideth the world and prouideth all thinges for man, not onely as *Cicero* saith ingenerall, but also for euery one in particular. Which *Dauid* also noteth in many places, but especially when he saith. It is hee that frameth euerie mans hart, and it is he that vnderstandeth al his works. Wherefore let euery man perswade himselfe of this, that God is the guider of al things for the best, & that there is nothing but is doone according to his will, iudgement and decree, that hee marketh what euery one is, what hee doth, what hee purposeth, with what minde, affection, and pietie, hee honoureth religion, and what is profitable and expedient for euery one. Wherefore if at any time things fall not out according to our desires, but that our expectatiō is frustrated: yet let euery man continue in that vocation whereunto God hath called him, vntill the fauour and grace of our heauenly father determine otherwise of vs. For he according to his will and pleasure changeth and altereth the course of al things in this world: for hee exalteth the poore and bringeth him to dignitie & honor, and he casteth downe the arrogante, proude and hauitie, and troubleth their seat of happinesse: and he maketh the barren to become fruitfull and to bring forth many children.

Wherefore let euery one content himselfe with his own estate though troublesome, constantlie hoping it wil

will turne to be better, trusting wholie in God, and resting in him, who taketh the chiefest care of man. To which also belongeth that of Esay: Thus saith the Lord God of Israel, your strength is in silence & hope. As the Dutchman saith: *Swijcht ende vernacht*, that is, Hold your peace and attend. By which wordes he shaketh distrust out of the troubled and vnquiet minds of men, and exhorteth them peaceable and quietlie to expect Gods helpe and assistance: for it may come to passe, that in due time they shall obtaine the thinges they desire, so they distrust not his promises. For albeit it be sometimes long ere he helpe them, yet doth hee not deceiue them that seeke vnto him with a feruent hope and expectation. And when *Horace* that curious marker of humane things, saw menne inconstantlie and with great toyle troubled in that estate & course of life they were entred into, & perceiued their mindes to be so wauering and vnconstant, that euerie one loathed his owne vocation; the marchant would be a fouldior, and the husbandman a ciuill Lawyer: he breaketh out in speeches, and asketh this question:

Serm. 1. fas. 1

*Qui sit Mæcnas, ut nemo quam sibi sortem
Scuratio dederit, seu fors obiecerit, illa
Contentus viuat, laudet diuersa sequentes?*

Sas. 1

Mæcnas, how comes it to passe that no man likes his lot, Whether by reasons choice or chance it was acquired or got, He liues not therewith pleas'd, but lauds those y do solow chage?

Which he prosecuteth a little after with an excellēt prouerbe, metaphoricallie taken from the labour of Cattell, saying:

Optat ephippia bos piger, optat arare caballus,
The sluggish oxe the saddle seekes, the horse would haue y yoke.

Lib. 1. epi. 14

Whereby hee noteth that it is naturallie ingrafted in the braine of man, to repent him of his estate, desiring

desiring to change for another, and thinking those things which hee hath not prooued to bee farre better then those he is well acquainted withal. In an other place he addeth the reason why mans mind doth thus wauer with lightnesse and inconstancy, by bringing in a contention, rising about the delights of the Citie and of the countrey, where one praiseth the affaires of the citie, and the concourse and stir of the people: and another commendeth the quietnesse of the countrey and the pleasure of the woods. The words where-with they argue betweene themselves are these.

Rure ego viuētem, tu dicis in vrbe beatum,

Cui placet alterius, sua nimirum est odio fors.

Stultus uterque locum immeritum causatur inique.

In culpa est animus qui se non effugit unquam.

I say in country, thou affirmst thy selfe in City blest,
He that an others life doth like must needs his own detest:
And both these folks without desert do fondly blame the place
When both their minds are in y fault which chāge in euery case.

Very truly in mine opinion doth the Poet blame mans minde, and laieth all the fault vpon his rashnesse and vnconstancy: for when it is led by worldly affections and not by reason, it is tossed no otherwise then a ship in the rage and storme of the sea, which is euery moment subiect to change. Whereby it commeth to passe that what kind or trade of life soeuer he embraceth doth not constantly continue therein to the end, but museth which way he may cōpasse another which he hopeth wil be more profitable to him: whereas y chāging his state of life altereth not his affections, nor taketh away his cares, because these things consist not in affaires of his calling, but do only rise from the motiōs of his mind. For whether a man change his solitarines to company, or alter pouerty to riches and plenty, his minde

mind is neuer the quieter, because hee hath not put away those troublesome motions which are altogether repugnant to reason. It hapneth to these men (as *Plutarch* and *Basile* affirme,) as it doth to those that commit themselues to the main ocean sea, to the end they may come to some wished porte, for they are no lesse troubled with sea sicknesse, lightnes of the braine, and vomiting in a tal ship, the if they had gone in a slender barke. So that their sicknesse is alike in both: because *flegme* & *choller* do accompany the in both. So those that would change their state of life cannot obtain tranquillity of minde, vnlesse they wholly shake off their affections, and gouerne all their actions with the rule of reason. Therefore *Seneca* saith very wel: I take the first argument of a staied mind to be ability, to stand at a stay with it selfe, wherefore I am glad *Lucillus* (quoth he) that thou dost not run about and wander here and there. For that man that would be euery where, is no where. So that it will nothing auaille to go beyond the sea, to change from one city to another, nor to followe sometimes this, and sometimes that kinde of life. For if thou wouldst auoide those discommodities y trouble thee, it behoues thee not to absent thy selfe from that place where thou art, but to alter thy selfe from that which thou art, pacifying thy mind, shaking off naughty affections, and guiding al thy actions & studies with reason, counsaile and wisdom. For

Cælum non animum mutant qui trans mare currunt.

They change the aire but not their minds which go beyond y sea

And we must fight against these troubled affections, which do distract our minds into so many sundry opinions y leapeth backe from his intended profession vp on euery light occasion, with the word of God and his healthful doctrin: because it only maketh a staggering and

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Ad Luc. ep. 1

and wauering mind to become constant, yea and content also with a mans state and calling: so that we shall neither forsake it, nor loath it, nor yet ambitiously or couetously enter into any other.

Flie the company and fellowship of the wicked:

Chap. 36.

lib. 3. de ira.



1 Cor. 15

Lie the fellowship of y wicked as a most deadly pestilence: for maners as *Seneca* saith, are learned of our companions, and as the bodie catcheth diseases, so vices by lewd speech do possesse the mind and infect it, in such sort that the aire is not more healthful for the first, then honest company is for the latter. Brute and wilde beasts may serue vs for a les son: for they being vsed and accustomed to the companie of men become gentle and tame: and as y nature of honesty indueth hir followers with vertue, so the condition of naughtinesse and dishonestie doth corrupt and defile her louers with vice. Wherefore Paul the Apostle, least any one should bee seduced from the truth, the hope of saluation, the trust to obtaine immortality, and from the sowndnes of maners, diligently warneth the louers of religion that they conceiue not their opinion, to perswade themselues no part of man liueth after corporall death, nor that the whole frame of our bodies and soules do altogether perish as the brute beast, which the wicked and such as are forsaken of God, doe earnestly put into the minde of the ignorant, and so by this most dangerous opinion doe turne their wauering minds from the certain, vndoubted and most wholesome doctrine of Christ. Whereby we may see the Apostle by al meanes laboureth to draw Christians from the conuersation of such, who by

by their subtile doctrine do draw the ignorant into errors: for thus doth hee illustrate and lay open his exhortation by a sixe footed verse of *Menander*.

Corrumpunt bonos mores colloquia praua.

Good maners are quickly defiled with filthy lewd speeches.

We must bridle our tongues not onely from filthy, but also from idle words.

Chap. 37.



Owe if wee heare Christ condemne idle words, that is vnprofitable, vain, friuolous, and to no purpose, and which are spoken to the profit neither of the hearer nor speaker, so that hee will require an account of them in the day of iudgement: how much more then as Paule saith, are vncleane and scoffing wordes, filthy mirth, vn honest iestes, and vncomelic talke to be detested, which do greatly hurt good maners. To be short, taunting mockes and biting speeches, which as they leaue a bitter remembraunce of them in the minde, and like waspes flyinge awaie from vs dooe leaue their stinges behinde them in vs, are the onelic causes of hatred and debate amongste vs. For as soone as the matter commeth once to multiplication of wordes, and figuratiue and crooked speeches are wrested to and froe, it commeth in the ende to a bloody battell, and after that pricked on with manie accidentes, they are stirred on to an extreame hatred and vnappeasable anger, which when it is once inwardlie conceiued, and deepe lie imprinted in their heartes, then doeth it mooste shewe it selfe when all thinges seeme to bee husht and forgotten. Moreouer, contentions, rage of euill speakinge,

Math. 12.

Ephes 5

Cap. 4

1. Cor. 1.

John. 15
Colos. 3
Ephes. 4

Cap. 4

Tim. 3.
Titus 1

and skoulding, doe more displease the Apostle Paule then can be expressed: for he warneth the Galathians to abstaine from such vicious and naughty affections, not suffering those biting quips to be vied among the, nor any tauntes or desire to backbite, least while they one bite, quippe, and vex another, they after the manner of beastes, doe one teare and consume another in peeces. Hee also doth the same with the Corinthians, whom he louingly exhorteth to mutual agreement in the name of Iesus Christ, exhorting the that through hatred and dissention they fall not out among themselves, but that they agree and be of the same mind & opinion. Paule taketh his example from Christ, which by so many means teacheth them to be louing & charitable one towards another, which is the only band of charity and fulfilling of the lawe. For there is no need of the spurs of the lawe, where good will is practised, and where one freelie and ardently loueth his neighbour. But because lamentable, tragicall, and grievous hurliburlies haue risen through the incontinencie of the tongue, especiallie when one disgorgeth the poison of his anger towards another: Paule doth wholesomelie instruct the Colossians and in them teacheth vs what measure wee shoulde keepe in our wordes, saying: Let your speech bee gracious and seasoned with salte, that you may knowe howe to aunswere euerie one, that is, let not your talke bee ouer merrie and pleasaunt, least it turne to wantonnesse, nor yet too senere, crabbed, and bitter, leaste it offende, and driue awaie or alienate the hearers, but lette your communication bee louelie seasoning it with the salte of wisdom. Hence also commeth it that hee requireth meekenesse and gentlenesse in the Bishoppes and ministers of the Church, not suffering their

their flocke to be chidden and intreated roughlie and vncourteouslie. For seeing that Paule in all the course of our life, as wel in wordes as in deedes, doth measure and trie exactlie all thinges by the rule of comelineffe and honesty: & seeing the intemperance of the tounge, beside backbiting and euill speaking, deceit and reproches, doth also with filthy and naughtie words infect syncere and pure mindes, he also studieth to take awaie these vices from the mindes of men. For thus doth hee frame the tounge of the Ephesians, and composeth their mindes. Cap. 4 Let no vncleane word or filthie speech (saith hee) come out of your mouth, but that which is good to edification, so oft as need requireth, that it may giue grace vnto the hearers, that is, that it maye instructe the hearers and profite them. Nowe because all vices are linked together, and one so buddeth out of another, that all euill resteth in the minde of man, hee saith: Let all bitterness, enuie, anger, hatred, chiding and euill speaking, bee taken awaie from you, and all iniquitie; being courteous and mercifull one towards another, forgiuing one another, as God through Christ forgauē you. Cap. 12 The same hee also teacheth at large to the Romanes, exhorting that their loue bee not in vaine, but that they pursue 2 Cor. 8 that which is euill with hatred, that they bee readie to Heb. 12 loue one another with brotherlie loue: that we go one Deut. 32 before another with honor; that is, in helping and performing our duties, let vs one ouercome another, that they applie themselues according to the time, that they stay themselues with hope, that they speake well of such as persecute them: not wishing euill vnto them, not cursing them; that they be like minded one towards another, that they haue no proud; conceit of themselues: that they recompence not euill with euill.

Pro. 25

Lib. 1. offio.

uill: that they giue place to anger, and reuenge not themselves, & that ouercomming their enemies with the duties of godlines, they constraîne them to amitie againe: for this is to burne ones enemie, and to heape coles of fire vpon his head. And therfore among other thinges he there noteth at large, he thinketh it meete that all men exercise the duties of godlines tovvardes their neighbors, applying it to euery one. For as *Cicero* witnesseth, Affability & curtesie in speech doth reconcile man to man: and obedience and desire to deserue well of euerie one, getteth a continuall & lasting friend ship: which seeing it maintaineth mutual loue among y^e heathen, it ought to be much more ardent amongste those that are bound vnto it by the law of Christ.

Deceit and dissimulation in our wordes and whole course of life is to be detested.

Chap. 38

Phil. 4

LEarne alwaies to speake the trueth, for it is a note of slauerie and not seemelie for a free man to lie, and to speake doubtfullie, intricate, confusedly, stuttlie, & like a counterfeit. Wherefore Paule the apostle saith grauelie & seuerely, whatsoeuer things are true, whatsoeuer things are comelie and honest, whatsoeuer thinges are iuste and agreeable with the truth, whatsoeuer thinges are pure and syncere, whatsoeuer thinges are apt to nourish loue, vwhatsoeuer thinges are of a good name: that is, that bringe good report and estimation, if there bee any praise, that is, if there bee anie thing agreeable with verue and vvorthie to bee praised, these thinges thinke, that is, let these thinges bee pleasant vnto you, imprint these thinges deeply in your mind, let these things

things be alwaies before your eies, let these be deeplie set in your harts, and these things seek with tooth and naile to get and exercise them in your liues and conuersations, and the God of peace shal be with you. For as the same apostle saith: to such as loue God, al things shal be giuen to them for good, that is, they shall haue good successe. Rom. 8

Avoid selfe-loue and the perswasion of perfect learning.
Chap. 39.

Seeing an ouer ripe conceited opinion of learning is a great hindrance to study, because it forelloweth and slacketh hir proceedings: we ought diligentlie to beware, least either in studie or any other kind of art whatsoeuer wee go about to attaine vnto, that wee haue not this conceit in our selues, to think we haue gotten that, which indeed we come very short of, or which is vnknowne to, or at leastwise not thorowlie known of vs. For there are many selfe-louers that do applaud and flatter themselves with a vain conceit of learning, supposing there is nothing wanting to perfect their knowledge and godlines, thinking themselves to haue got the end of their journey, when they haue scarce attained the midwaie. Wherby it comes to passe, that many ripe wits taking on them matters of great importance, neuer come to the perfection of them. Which when *Fabius* perceived, hee required of al professors either to be learned, or else not acknowledge themselves so. For there are none worse then those personnes, vwho hauing a little passed their A, B, C. conceiue of themselves a foolishhe perswasion of learning: for they will neither submit themselves, nor giue place to such as can skillfullie teach them, but with a certain loslines wherewith they

they are puffed vppe, will prouddie presume to teache others their ignorance. And in our age there are a great manie which impudentlie leape into the pulpit vnexercised in that practise, vnfurnished with force of speech, indued with no kinde of knowledge, nor scarce any insight into holie vvrit. Vherby it comes to passe that their greedie auditors are neither refreshed vvith the foode of vvholsome doctrine, reape no comfote from the worde of GOD, nor any nourishment vnto their soules, but onely learne meere trifles & old wiuies superstitions. I bring them also into the same ranke, who neither indued vvith reason or experience, doe take vpon them the office of a Physician, and exercise the art of Surgerie, to the hurte and death of manie a man. Seeing therefore a bragging vaine perswasion of learning is a great hurt to excellent wittes: the studious and such as desire a perfect knowledge in learning, must labour by al meanes to get all the aydes & helps that may bring their studies to perfection, reiecting & casting off all conceit of learning inoughe: so that if they haue any thinge profited therein, they must not rashlie desist from and forsake their purpose, but go on so long forward till they attaine the ende: that so running out their race, they may at last obtaine the crown or at leastwise come neare it. Let not, I say, that same foolish and hurtful opinion to fine vvits, once enter or at leastwise staie in thy mind, who when they are once entred into the porch, entrance, or principles of learning, thinke they haue done the dutie of good scholars, and obtained that which indeed they come short of, and are farre remooued from, because it vvorketh this in the mindes of men, that they waxe lasie before they come to their iourneyes end, do al things slackly, and proceed not on forward, but like the sluggerde or
trifler,

trifler, who running in a race, dooth not cheerefullie make hast to get the goale, but looking backe and standing at a staie, permitteth another to winne the price, to his great shame and reproch. In this case I thinke it best to followe Paules' example, who in dooing the dutie of an Apostle, and in setting out and publishing the doctrine of the Gospell wherein our saluation standeth, excellentlie confesseth, hee had not attained to that he sought after, and yet lets slip no occasion to finish his course manfullie: labouring with al indeuor to obtaine the marke set before him being the reward of his heauenlie calling: that is, the blessing of God prepared for euery one through Christ: so that hee seemed to forget those things that vvere behinde him, which he had doone, not willing once to call them to minde againe, and to set his minde wholly on those things that vvere before him, and which hee had to finish, casting aside all things that might hinder him frō hastening to the marke and rewarde of immortalitie. To this purpose also serueth that saying of our sauour Christ: Whosoever putteth his hand to the ploughe, and looketh backe, is not fit for the kingdome of heauen. Luke, 5 By vvhich similitude taken from the labor of him that plougheth and tilleth the ground, hee warneth vs when we haue once begun to take vnto vs the busines of our saluation, to continue and goe on till we come to the ende, neither bending our mindes to weake and fraile thinges, nor to bee drawne awaye or of our selues desist from our purpose, but to perfect and finish it being once well begunne. For delaie and procrastination in matters of saluation are daungerous: and a slacke or slender proceeding in a thing well begunne, is worth nothing. Paule also preparing himselfe to 1 Cor., such a journey as this, would not hinder his course, or

Virg. lib. 5
Aenei.

make any delaie, taking an example from those which in trying of maisteries desired the price : where euerie one is purposed to trie and suffer al things, yea and to pawne dovvne his life for praise, so he may get the price and applause of the people. And *Horace* a heathen Poet, and yet a most excellent teacher of maners, when hee perceiued vvhathurt slacknesse and delaie vvhere in attempting any exploit, he taketh an example from an infamous acte, to exhort vs to profitable and wholsome things, saying :

Lib. 1. epi. 11

*Vt iugulent homines, surgunt de nocte latrones,
Vt te ipsum serues, non expergisceris? atqui
Si nolis sanus, cur es Hydropicus? & cur
Qua laedunt oculos, festinas demere, si quod
Est animum, differs curandi tempus in annum?
Dimidium facti, qui bene cepit, habet, that is :*

Theeues in the night wil raise themselues y they may murder me
And wilt not thou to saue thy selfe awake out of thy den?
And if thou couerst to haue health, why art thou dropsey-ful?
And why those moats y hurt thy eies dost make such hast to pul,
Since alwaies thou deferst to cure thy minde from yeare to yeare?
He that hath wel begun a thing, hath halfe atchieu'd his geare.

Lib. 2. vena.
Aenei.

This saying doth *Ouid* thus interpret :
*Vt corpus redimas, ferrum patieris & ignes,
Arida nec sitiens ora leuabis aqua.
Vt valcas animo, quidquam tolerare negabis?
At pretium pars hac corpore maius habet.*

So thou mayst saue thy corps fro death thoult suffer sword & fire
And though thou thirst yet wilt not quench with water thy desire :
But that thy soule may liue in health thou nothing wilt indure,
Yet shee's preferred before the corps & reckned much more pure,

Math. 24
Luke, 12

Christ also is conuerfant in the same argument pricking

king vs on to diligence, and prouoking vs to keepe watch, bringing a parable from the vniust and faithles husbandman, and from theeues and breakers into houses by night: for as those are addicted to their profite, and take hold of euery occasion to get something, and to filche and steale awaie other mens goodes: so is it meet that euery one be watchful for his saluation, and let not oportunity slip, whereby in time and season he may get those things for himselfe that make for his saluation, and are profitable to his mind and soule.

Make choice and triall of thy familiars and friends.

Chap. 40.



He prouerbe warneth vs not to admit anie rashly into our friendship without sufficient triall and choice made of them before: but onely such whose vertues are tried and honesties approued, for it saith: *Nec cuius dexteram ieceris*, which the Dutchman interpreteth thus, *Siet wie ghwyder handt nempt*, which vvee may thus English: Let vs not ioine handes (that is enter friendship) with euery man. A similitude borrowd fro dauncers: for young men when they goe to dance reach not out their hands to euery maide, but first weyeth and considereth vvhether they be base or noble, foule or faire, and then chooseth one of them. The same regarde ought also to be obserued in the fellowvship of this life and in entring into friendship with any. For there are many so ignorant of the things of this world, that they being not able to put a difference between true & fained friendes, receiue all vvithout any difference into most secret familiarity, yea and that before any triall made of them, vvhom they afterwards find to be meer fyeophants and dissemblers.

Wherefore as it is meet thou shouldst be faithfull to al,

Ecclel. 8

so thou must not rashlie giue credite to anie, vntill (as the Prouerb saith) thou hast eaten a bushel of salt with him, that is, till thou hast learned the whole course of his life, and searched into and tried his maners and disposition. To which agreeth that of the wise manne : Tel not thy secrets vnto a straunger, for thou knowest not what he vwill bring forth : that is, what trouble hee hatcheth. Open not thy minde to euerie one, least he requite thee with euill, and reproche thee to thy face. The lightnesse and inconstancie of men is the cause why the law of friendship is not euerlasting : and therefore many perswade themselues that we shoulde so account of our friends, as those that may once become our enemies ; and so prosecute our enemies in our hatred and quarrels, that when anger is past, we may receiue them againe to fauour and friendship. For thus doth *Martiall* affright vs from too muche friendship and familiaritie with any.

Lib. 12

Si vitare velis acerbam quendam,

Et tristes animi cauere morsus :

Nulli te facias nimis sodalem.

Gaudebis minus, & minus dolebis. which is,

If thou wilt escape from some bitter things,

And shie the remorse thy conscience brings :

See that thou be too friendlie with none,

So shall thy ioy be lesse, and lesse thy mone.

Offic. 2.

And their opinion is not altogether vnreasonable, nor much disagreeing with mans nature, who thinke debate and enmitie shoulde bee mortall (that is, once haue an ende) and friendship that is linked together in a faithful fellowshippe of mindes and firme consent of willes, should be euerlasting. For they escape not the name of lightnesse and vnconstancie, who rashlie suffer

fer the bondes of friendship to bee broken. Wherefore, *Cicero* thought those friendships y were not thoroughly approued, should be dissolued by little and little, and not violently broken.

Be surety for no man without consideration.

Chap. 41.

Offer not thy selfe to bee surety for any man rashly or vnadvisedly: for hurt alwaies hapneth to suretiship. For hee that pauneth downe his credit for another, offereth himselfe to danger. And if the principall faile the surety is punished, and must pay the debt hee assured for another. Wherefore *Salomon* most skilfull in all thinges belonging to man, affrighted his sonne from being easily intreated to enter into suretiship, saying: My sonne, if thou bee surety for thy friende, thou hast fastned thy hand to the stranger, thou art intangled and trapped with the words of thy lippes, and art snared in the words of thy mouth, wherfor make hast speedily (saith he) to deliuer thy selfe from the hand of thy neighbor. But yet ought not this to be too strickly obserued, because we ought many times in matters of waight and vrgent causes, as neede requireth, to helpe our friends, and to doe good to those that are tied vnto vs by the law of nature, yea we must lay down our credit, goods, and life to sometime for them, yet must we not for their sakes decline from y truth, nor doe any thing for them contrary to honesty, but as the prouerbe saith, wee must assyst them til we come to the altar, that is, wee must not passe the bounds of religiō to pleasure them: for there is no reason why a man to profit his friende should hurt his own conscience or make breach of religion.

Prou. 6

Beware of flatterers which the Dutch man calls Pluy m-
strijckers.

Chap. 42.



Seeing that assentation and the knowledge
or rather the crafte of flatterie, through a
certaine artificiois deceite of wordes be-
guileth such as are honest simple men: I
warne thee to take heede thou open not thy eares to
their flatterie, nor suffer thy selfe to bee tamed with
their cogging and intycing speeches. And that I may
arme thee, these are the notes whereby thou shalt
knowe a trusty friend from a false and deceitfull flatter-
er, for the first wil free lie and grauely admonish thee
of thy duety, to whome hee wil helpe all good fortune
may happen, which Salomon placeth in the best part of
friendship: But the flatterer wil alwaies sooth thee vp
and claw thee, approuing that thou doest, reioiceth at
thy misundersanding of his wordes, harkeneth vnto,
thee in all things, and frameth his flattering words not
only to thy wil, but also to thy becke and countenance.
Gnatho in Terence doth excellently paint out these kind
of people, who teacheth this parasiticall discipline,
and shewes how he was wont to winne the hearts of
men vnto him, saying:

Prou. 27.
Esay. 30

Euanch. aff.
3. Scen. 1.

*Est genus hominum, qui esse primos se omnium rerum volunt,
Nec sunt. hos confector, hisce ego non paro me ut rideant:
Sed his ultro arrideo, & eorum ingenia admiror simul;
Quidquid dicunt, laudo; id rursum si negant, laudo id quoque.
Negat, nego, ait, aio: postremo imperaui egomet mihi
Omnia assentari. Is quæstus nunc est multo uberrimus.*

There is a kind of men which would be chiefe of all,
And are not; these I haunt, not that I would be mockt:

But

But these I flout, and yet withal I wonder at their wits,
 What ere they say I praise, deny they, yet I praise,
 Their no is no, their yea is yea, and I command my selfe
 To sooth vp all, this gaine is now become the greatest of al.

Wherefore, seeing flattering and faire speeches is
 detestable & odious with al men: albeit thy wealth be
 smale and slender, yet neuer yeeld thy selfe to be a pa-
 rasiticall *Gnatho*, nor once purpose in thy minde to be-
 come a flatterer. For that same tickling of the eares
 getteth the fauor of many for a time, but it vanisheth
 and lasteth but a little while. And sometime gaine is
 gotten thereby, but it is with infamy and reproch: for
 in the ende when the deceite is discouered, it is verie
 hurtfull to his maister, so that there is no gentleman-
 like man that is freely brought vp, can indure to bee
 branded with so vile a marke. Olde craftie foxes and
 wily companions, who with a foxlike subtilty and de-
 ceite do circumuent and beguile the simple with their
 wily and crafty cunning, are much like these flatterers,
 who like the *Hyana* and Crocodile greedily gape after
 other mens goods and wiuies, at the first sight or shew
 are flatterers, but afterwarde in deuour to hurt and de-
 stroy thee. Of this brood also are these crafty and sub-
 tile fellowes, who being very officious in their duties,
 are ready at all assaies to shewe their obedience, and
 insinuate themselues into the familiarity and custome
 of mens liues, with a minde, intent, and purpose to
 scrape and get some profit from them. For taking eue-
 ry opportunity proffered, their eies and handes are rea-
 dy to spie out and trusse vp somthing or other. Where-
 fore trust no man rashly, til thou hast seene some signe
 of his faithfulness and honesty.

The Hauen

Certaine precepts applied to good life.

Chap. 43.



As there are many precepts giuen by learned men, how to lead a good and godlie life, so *Martial* hath deliuered some very profitable and honest: by which as with the forefinger he sheweth by what means one may leade his life profitablie, and not only auailable for the health of the body, but also for the quietnes of the mind, and these are the precepts:

Lib. 10

*Vitam quæ faciunt beatiorẽ,
Incundissime Martialis, hæc sunt.
Res non parata labore, sed relicta,
Non ingratus ager, focus perennis,
Lis nunquam, toga rara, mens quiesca,
Vires ingenuæ, salubre corpus,
Prudens simplicitas, pares amici,
Conuiuius facilis, sine arte mensa,
Nex non ebria sed soluta curis,
Non tristis thorus, attamen pudicus:
Quod sis esse velis, nihilque malis:
Summum nec metuas diem, nec optes.*

Those things that make a happy life
are these my pleasant Martial,
Goods left by friends, not got with paine,
a fruitful field, fire diurnal,
No strife, small honor, quiet minde,
great strength, and body that is sound:
Wise simplenes, and equal friends,
thin diet, no boords that abound,
No drunken night, but void of care;
No angry wife, but one that's chaste:

Let

Let thy state please thee, couet nought,
With, nor be at Doms day agast.

These commodities of this life if thou canst not
obtaine altogether according to thy wishe and hearts
desire, thou oughtest not to repine at it, and kill thy
selfe with sorrowe: but rather refer al things to the wil
of God and his providence, who is the only guider of
all things in the worlde. For so was Dauid wont to Psal. 30.
doe in all his actions, whether they happened to him
aduerfelie or prosperoullie, where hee subiecteth all
things to Gods power, nothing respecting chance
or fortune, attributing all the course of his life to him,
and saying: The course of my yeares are in thy hands,
that is, all my dayes are guided according to thy
will.

*Of exercise, whereby the decayed strength both of bodie
and mind is repaired.*

Chap. 44.

Seeing that māns nature is not able to endure, yn
lesse it haue breathing times to refresh it with
libertie: we must often times giue ouer labour
for a while, least the strength of body and minde wax
fainte, and bee ruinated with too much toile and busi-
nesse. And as quiet and seasonable sleepe refresheth
and strengthneth the members that are wearied with
labour: so the slackning of meditation doth quicken the
minde that is wearied with studie and ouermutch wat-
ching, and repaireth the sleepey and tyred spirits. Our
elders, if at any time they could get so much leifure as
to rest from the functions and publike businesse of the
Common wealth, woulde recreate themselues with
the exercise of husbandrie, taking therein no lesse
N profit

The Hauen

Lib. 1. Ofie.

profit then pleasure. For besides the woodes and meadowes which are pleasant to the eies, & besides arbors hedged in with trees, & decked with yong shoots, besides the commodities of mannors, farmes and pleasant howses in the Countrey, they reape such a gaine by a well tilled and plentifull ground, and by a fruitfull haruest, and yearely increase, as is both honest and plentifull. For profit gotten with honesty and iustice, is not to be blamed of anie man. And of al things as *Cicero* witnesse, whereby anie gaine is gotten, there is none better then husbandry, none more plentifull, and none more seemelie for a freeman. Inso-much as *Hesiodus* thinketh, there is nothing so kingly and honorable, as the tillage of the earth, and exercise in the worke of husbandrie. Whereby it came to passe that the Romans lothing the Citie, as it were deliue-ring themselves from bondage, woulde goe into the Countrey. For there many thinges are profered vnto thee, wherewith at certaine times thou maist delight thy selfe: for nowe time and occasion affordeth thee to prune and cut thy trees, by and by the pleasant spring inticeth thee to graft thy slippes on some other trees, & a little after the season requireth thee to trim thy vines, when sprouting with their buds, they match the tops of the Poplars.

Horat. in Od.
Virg. 1. Geor.

*Nunc captare feras laqueo, nunc fallere visco,
Atque etiam magnos canibus circumdare salus,
Insidias anibus meliri, incendere vepres.*

Now maist y catch wild beasts in snares, now take the in a net,
And often times w dogs go hunt through woods & forests great,
Now laying traps for little birds, now burning vp the briers.

Birding and hunting is very profitable for young men that are come to their full growth, yea it is a verie fit exercise, and in no wise to bee blamed, so that they be not too much addicted, & spend not al their la

bour in pursuing and tearing wilde beastes in peeces, neglecting in the meane time the gouernement of their howsen, or more waightie affaires. But to recreate ones selfe in geographicall tables, and sitting quietly in a study, to trauell all ouer the whole compasse of the world, and to measure the countries far and neere dispersed with a mans eies and compasses, rather then with great wast of wealth, trauel them ouer with ones body, is a wonderfull delight to the minde. Among these maps and descriptions of the earth, I place those pictures that are artificiously handled, and skilfully set out in diuersity of colours, or such as the Greekes call *μονοχρωμίτες*, that is, of one colour like our antique worke, which delights the eie with no vaine shewe especially if they be not superstitious, but expresse lessons of vertue and godlinesse, such as are the histories of holie Scripture. And therefore verie vwell did our elders cal paynting dombepoetrie: albeit in deede pictures can speake, and are liuelie, and not domb. But the delight of Musicke, as it is honest, so is it passing pleasaunt, vvhewith the minde vwhen it is vvearie, is greatly refreshed and quickned: for vvith the consent of voices, and the sweete noise of instrumentes, it doeth not onely delight the eares vvith the sweetnesste of the note, but the sovvnde also spreading it selfe euerie vvay through the arteries, doeth stirre vppe both the vitall and animall partes, shakinge off the darke mistes and clovdes of the mind, maketh it much more actiue and prompt. Which was the cause that *Pythagoras* would oftentimes awake his minde with his harpe, when hee purposed to watch, that hee might bee more nimble in doing his duetic and performing his dailie labours: and againe when he vvint to bed, hee vvould quiet his minde vvith his

Lib. 1. T. 1. sc.

lute, and pacific his troubled affections. We reade also that *Epaminondas* Prince of Greece, would sweetlie sing to his Lute, and all Greece, as *Cicero* witnesseth, did thinke the depth of knowledge to consist in singing and playing on instrumentes: for whosoeuer was not skilful in that art, was accounted most vnlearned. So in olde time they were wont to sing to the harpe the actes of Noble men and Kinges, for thus sayth Virgill,

Lib. 1. Artid

—— *Cithara crinitus Iopas*

*Personat aurata, docuit quæ maximus Atlas,
Hic canit errantem Lunam, Solisque labores;
Vnde hominum genus & pecudes, unde imber & ignis
Arcturum, pluuiasque Hyades, geminosque Triones:
Quid tantum Oceano properent se tingere Soles
Hiberni, vel quæ tardis mora noctibus obstet.*

Busheyrd *Iopas* plaid on harpe that which great *Atlas* taught, He sung y labors which the sun & wādring moon hath wrought, Whence men & beasts, water & fire, did their beginning gaine, *Arcturus*, rainy *Hyades* and eake the *Trions* twaine: And why the Northern stars make hast into th' Ocean sea to diue O what's the hindrance that doth vs of longer nights deprive.

1 Reg 16.

4. Reg 3

The vse of this recreation was not wanting among the Hebrues: and that it was regarded and much esteemed among great men, besides others, the history of *Dauid* doth shewe it. For that Prophet vsed to sing psalmes to his harpe, and with the sownde thereof to quiet the mad minde of *Saule* when it was vexed with an euil spirit and black choller, and so to bring the king againe into his right minde. And *Elizeus* the Prophet being greued with the importunate interruptions of the kings, vould take his psalterie in hand and quiet his minde with sweet harmonie and muscicall consent: and when all trouble vvas remooued and his affections

sections quieted, inspired by the holye ghost began to prophesie the successe of the three kings. Moreouer that musicke was vsed at bankets the scriptures in manie places do witnesse. For thus saith the Wise man, taking a similitude from pretious stones set in golde: *Eccles. 3. 2*
 As the Carbuncle beautifieth the golde, so doeth musicke at a bankette with a little vvine. And in another place he saith: As the Emeralde whose greene colour is bright and delectable setteth out the gold, so dooth the harmonie of singing at a pleasant banker. But least anie one should vse and occupie these delightes more then necessitie requireth, hee sheweth by the vvaie vvhat should be preferred before it: saying, VVine and musicke reioice the hart and minde, but the studie of vvisdome more then them both. *Eccles. 4. 0*
 Trulie Esay blameth the drunken and such as are giuen to feastings, and to delight themselues with musicall instruments: but it is onely for this cause, that they regard them more than God, because they giue not thanks to God for any of those things they so plentifulle and abundantlie inioy. *C. P. 5*
 For thus hee threatneth them: Woe bee to you that rise vp earlie to followe drunkennesse, & to drink til the euening till you chafe at the vvine. The Harpe, the Lute, the Organ and the pipe, is at your bankets, but you nothing regard the actes of the Lord, nor yet consider his handie vvorke: that is, you liste not your mindes and eies vp to him, from vvwhose bountifulnes and liberalitie these things come. Amos the prophet speaketh of the same matter, taunting the wanton and such as liue prodigallie with threatninges, after this sort: Woe be to you that are rich in Sion, that walke so lordelie, lying in iuory beds, and playing the wantons in the streetes: vvwhich sing to the sounnd of the psalterie, drinking wine in full cuppes, and anointing

your selues with most costlie ointments, and not one of you pittitieth the case of the poor, or greeueth at the miserie of the afflicted: there is no respect or heede taken of the needie, neither doe you giue God thanks for his benefites. Wherefore the delight in musick and vvithall a moderate vse of vvine and meate, whereby the drovvie and heauie spirites bee strengthened and refreshed, & vvhervvith the melancholike fumes bee dispearsed, are no vvaie blameworthy: and therefore should not be condemned with any seueritie, vnlesse by abuse and ouermuch vse of them wee preferre them before heauenlie thinges and our saluation. Among easie exercises and suche as are not combersome and laborious, riding is numbred, the vvhicke is doone either by horse, waggon, or barge. Also walking abroad in the ayre, such as our greene alleyes in gardens affoorde vs, and vnder the Vine when it is carryed along yppon poles: or vnder faire green arbours like vnto a vaute or backe of a lute; such walkes are no lesse profitable then pleasant.

Nowe if it so fall out that in thy walkings thou wax wearie and faint, there want not in a curious garden, bankes and resting places to sit downe on in the shade, where by taking the coole ayre y mayst qualifie thy heate; but when it seemeth good vnto thee to sitte in the Sunne, or walke abroad in the open ayre: thou mayest doe it either in the fiede or else in some high Gallerie or Leades. And as among moderate exercises, reading with a loude voice and declamations, are fit for such as are schollers and Ciuilians: so wrestling and playing at Tennis, and all exercises of artillerie or shooting, are good for them that be strong and lustie, and approoued by Galen in a little booke that he published: and so is sworde-playing, and running a
Tilt,

Tilt, vvhereby the natural heate is increased, and thereby disappearing the bloud into euerie member, the body getteth strength, whereby it commeth to passe, that such as vse exercise, are better coloured then others, & their skinnes are tainted ouer with a sweet and delectable rednesse. But let such as practise these exercises, remember this, that they doe all things moderatelie, least violent & ouerstraining actions bring their members or any part of the bodie out of iointe, or with too sudden and hastie turning or winding, bee remooued out of his place. Nowe as presentlie after meat the mind is not to be wearied with studie, to the ende the ventricle may haue the better digestion, before the naturall heat bee scattered and disappeared: so after a full stomach and great dinner, thou must not addicte thy selfe to ouermuch labour, for violent and disordered motions doe hinder digestion, and all immoderate actions of the body, doe drawe the raw and half digested meate into the veines, which breeding opilations and putrifactions, doe minister occasion to all diseases. There is a play called *Astragalismus* among the Latines, or as the Dutchman termes it *Pickelen*, which is doone by the throwing of three small sheepes bones, cleansed and made drie, at which our Dutch maidens before they are marriageable or readye for a husbände wil play, but so soone as they are married they presentlie despise it. And our young men doe play with certaine bones that are taken out of the seete of Oxen, which we Dutchmen cal *Coten*, & exercise themselues at certaine times in the yeare, and so they doe nuts and rackles, which childish plaies when they com to more yeares, they little regard: so that when they are past 7. years old, they think it vncomlie & a great discredit to play with such trifles. For with childre as *Horace* saith:

Aedifi-

We call it
Cockal.

Much like
our coiles.

Lib. 1. c. 2.
Sat. 3

*A Edificare casas, plostello adiungere mures,
Ludere par impar, equitare in arundine longa
Si quem delectat barbatum, amentia versat.*

To build vp houses and to ioine mice to a childish carre,
To play at euen or odd, and ride on horseback on a stick,
If one that hath a beard delight, he seemeth more then madde.

Now there is also another kind of dice differing from that, which the Dutchman calles *Terlinghe*: which is fixe square, and the other but foure. The abuse of this offixe is so great and so vsed in all Europe, that diuers haue spent their patrimonies with it, and consuming their wealth haue brought themselues to beggerie. But those kind of foure square dice which our Dutche maides vse, bringeth not the ouerthrowe of their houses, because they play but to passe away the time, and when it is lawfull for them to bee idle, they playe for things of no great value: as Chestnuts, Filberds, pins, claspes or some kinde of pocketing stuffe. But y^e whipping of a top, and driuing of him in a circle till he sleep so that his motion cannot be perceiued nor seen, yong men doe therein cheerfullie exercise themselues, and that chieflie in the Winter time to catch them heate. Which kind of exercise our forefathers vsed, recreating themselues with it and manye other besides, as *Perseus* witnesseth in these verses.

Sat. 3

*Iure etenim id summum, quid dexter senio ferret,
Scire erat in votis: damnosa canicula quantum
Raderet: angusta collo non fallier orca,
Ne quis callidior buxum torquere flagello.*

For rightlie this was al my care, this did I desire to know,
What gain the luckie sife did bring, what losse the ace did pul
And might not be deceiud with necke of narrowe dicing boxe,
And none might driue a top with scourge so skilfullye as I,

Virgil

Virgil also maketh mention of this childish instrument, comparing *Lauiias* minde troubled with the loue of *Turnus* to a top, saying in excellent verse, that she did no otherwise role and turne then a top driuen too and fro with whips and scourges: The Dutchman calleth it also a top, but thus dooth Virgill prosecute his purpose.

*Tum vero infelix ingentibus excita monstribus
Immensum sine more furit lymphata per urbem,
Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro, vacua atria circum
Intenti ludo exercent: ille actus habena
Curuatis fertur spatiis. stupet inscia turba,
Impubisque manus mirata volubile buxum.
Dant animos plaga: non cursu se senior illo
Per medias urbes agitur, populoque feroces.*

*Virg. lib. 7
Aenid.*

Vnhappy she prouoked on with great and monstrous rage
Vnreasonably, without delaie runs mad about the town,
As sometimes doth a top y flies with lashes of a scourge,
Which boies when they are bent to play do in a circle driue
Vpon a plaine and emptie floore, who forced with the whip
Is caried vp and down the plaine, the foolish boyes amaz'd
And wondring at the rouling top, do with their childish handes
Apply their mindes to whip him stil: so with as swift a course
Shes caried all about the town among proud Citizens,

Children are wont to vse these kind of plaies for the most part: but when they are older & begin to grove to be fourteene yeares of age, they require more comelie exercises and pastimes. For in all exercises wherein the minde and bodie reape any profite, a great care and regard must bee had, that they be comelie and honest. For that cause onelie did Sal^o praise the commendable towardnes of Iugurth, before the time hee

The Hauen

vvas corrupted with ambition & desire to rule : for he when he began to be manlie, strong, beautifull, & witty, gaue not himselfe ouer to be corrupted with ryot and idlenesse : but after the manner of his countrey, to ride, cast dartes, and runne races with his equals : and albeit he excelled them all for glorie and actiuitie, yet vvas he beloued and esteemed of all, because he would neuer brag of himselfe. But flie thou from and eschue dice and cardes, and all such exercises as delight idle folkes, as most hurtfull and infamous, because in these exercises art and skil preuailes not, but deceit, crafte, subtiltie & guile : for reason, counsell and vvisedome, beare no swaie in them, but chance, fortune and rashnes. Moreouer, vnder this word *alea* or dice, is comprehended al playes subiect to mutabilitie of Fortune : as tray trip, mumchance, nouum, tables, and all other, wherein the casting of dice is vsed, which are all disliked and blamed in vs, though wee playe like boyes for pins and points, if vve vse it often, deceitfullie, or contentiuouslie. For thus saith Martial verie vvel :

*Alea parua, nuces, & non damnoſa videtur:
Sape tamen pueris abſtulit illa nates.*

2. lib. 1. 4.

To play at dice for nuts, seemes nothing culpable,
Yet parents from their children take them oftentimes away.

Wherefore seeing that almost all things in this exercise is done couetouslie, wickedlie and craftilie : vve must vse this moderation, rather to follow delight thē gaine. For it often commeth to passe, that the simple and such as are vnskillfull are wiped clean from al their money. And albeit a great hope of gaine doth dravve the mindes of many men to haunt these exercises, and gaine is a great comfort and delight to the winner, yet ought we to goe about nothing with an ardent hope
and

and desire of gaine, because exercise was ordained and libertie to play licenced not for gaines sake, but for bodilie health and delight: and to the ende the vvearyed minde might be refreshed and recouer more strength to execute labours. But such is the nature and condition of diceplayers, that when once that itching scab hath possessed their minds, it can hardlie be expelled, because there are companions of the same stampe euerie where dravving them on, and are euerie hour inticing them to those damnable pleasures, which vice is also ingrafted in whoremongers. Wherefore Ouid saith verie profitable:

*Sperne lucrum, vexat mentes insana cupido,
Et reuocat trepidas alea saepe manus.*

Hate play because mad avarice so much torments thy mind,
And dice recalls thy feareful hands oft times to play to losse.

Trulie in mine opinion no man ought to be blamed for laboring to increase and enlarge his vvealth, but yet is it meet he follow after gain that is profitable and honest, and gotten with the hurte and iniurie of no man. Notable is Plautus his prouerbe: It is requisite euerie one should be rather painful then craftie in getting his gain, for goods got sinisterlie and wickedlie besides the ill name they bring, they are also lesse permanent and stable, but are quicklie consumed, as goods gotten by craft, deceit, coosenage, cauilling and subtiltie, or by Vsurie, Tables and Cardes. Therefore what companions soeuer thou haste in thy exercises, labour by al good meanes to drawe them from wicked thinges, and to stirre them vppe to honestie, comelinesse, and vertue. For this is that dutie of humanitie vvhich not onelie is praised of wise menne, but is also acceptable and pleasing to God: Which hee vvitnesseth by

Cap. 15

Jeremie, saying: He that seuereth the good from the bad shall be as mine ovyne mouth. Whereby hee noteth that man to haue performed a notable exploite, to approach neere vnto God, and to deserue diuine honour, who bringeth himselfe or his neighbour (for there is nothing more pretious with God than man) from vile deedes, a life most foule and defiled, & from a vvrong course, and is his author and leader to soundnesse of life and good manners. To which belongeth that saying of Iames the Apostle: Brethren if anie among you straie from the trueth, and another conuert him, let him knowe hee hath called a sinner from death and saued his soule.

Cap. 5

In al thy actions let reason be thy counseller.

Chap. 45.



Neuerie action and in all the affaires of this life, to gouerne all thinges by reason and good aduise, that thou do nothing this daie whereof thou mayest repent thee to morrow: for it is a filthie and foolish thinge to doe that which after it is finished will compell thee to say, I had not thought. Against this rocke thou shalt not offend if thou doe nothing rashlie and headlong, but al thinges aduisedlie, vviselie, and with good iudgement: leuelling all thinges by the rule of reason. For so dooth Salomon teach vs, vvhē he sayeth: Remember the end and thou shalt neuer doe amisse. And Salust sayeth rightlie: Before thou dost begin any thing take aduise, & when thou art vvel aduised, then make hast to finish it speedilie. And Cicero saieth: In all thinges vvhathoeuer thou goest about, bee firste of all diligent-lye prepared thereto. To vvhich purpose serueth our
pro-

prouerbe, Be not too hasty, for that is doone soone enough that is doone well enough: and *Salomon* saith, Seelt thou one y is hasty in his businesse, there is more hope of a foole then of him,

Do nothing thou doubtst of.

Chap. 46.



Thou shalt do nothing that breedes a scruple in thy conscience, or bringeth such a doubt that thou canst not tell whether it bee right or wrong, which thou goest about to doe. For equitie, as *Cicero* saith, doth manifest itselfe and is ioined to vertue and honesty: but doubtfulness is heere kinsman to iniustice and all kinde of vice: To which agreeth that saying of Paule: Blessed is hee which iudgeth not himselfe in that he alloweth, that is, which in any thing he doth, feeleth not his conscience bidding him stay. Which sentence albeit the Apostle writ touching choise of meate, and auoiding of offence (as I saide before) yet may it bee very fitly applied to other things. For in euery action we do, if it bee not in faith and constancy, but in a wauering and doubtful minde, we are condemned by the iudgement of our own conscience: because whatsoeuer is not of faith, wherewith we approue our mindes to God by the consent of our consciences, is altogether vicious and sinfull. For if any man doubting in his minde whether a thing bee good or bad, and yet doth it; hee sheweth the worlde that if occasion happened and oportunitie were offered, he woulde commit any notorious crime. But true godlines and perfect wisdome attended on by faith & strengthened with the holy ghost, discerneth al things wisely, and vndertaketh nothing that carrieth with it

Lib. 1. Offic.

Rom. 14

The Hauen

any shew of euill, or may affect his minde and conscience with any grieffe.

That there are rewardes both for vice and vertue.

Chap. 47.



That which *Cato* the wise was wont to teach his fellowe soldiours, the same shoulde be fixed in euerie ones mind: If thou atchieue anie thing with great labour that is honest, the labour goeth from thee, but the vertuous deede abideth with thee: but if thou do anie euill with pleasure, as a thing of no continuance, it flieth away and quicklie vanisheth, but the euill and naughtie deede as a vice not to be blotted out, doth alwaies cleave to thee. To which agreeth the prouerbe: Once a lester, and neuer a housekeeper. For whosoever in a matter of discredite hath made shipwracke of his good name and honestie, shall hardelie recouer againe the name of an honest man, though he growe to be rich, and come to great wealth. With the like reason doeth *Plato* stirre on young men to come to happinesse, by setting before their eyes the image of vertue and vicious pleasure: because sudden repentaunce, vexation of spirit, an vnquiet minde, and euerlasting grieffe, doe alwaies accompany the momentanie sweetenesse and inticementes of pleasure: but a quiet minde, rest of spirit, a safe conscience, and euerlasting ioy doe alwaies follow the short labors and griefes of vertue. To which belongeth this sentence: That which delighteth is but for a time, but that which greueth is euerlasting.

Our actions must begin with prayers to God.

Chap. 48.



Whatsoever thou goest about to attempte and effect, desire God almightie to bee thy counsaillour. So that if thou determine to take any thing in hande, or if thou execute any office priuate or publike, call for his helpe, that by the inspiration of his holie Spirit hee may prompt and instill into thy minde that which is best and most profitable for thee. For it cannot bee expressed vvhhat great helpe the making of our prayers to GOD Cap. 30 doeth bring to the beginning of all our actions, and to the happie successe and ende of our labours. For most commonlie our labours fall out vnluckelie and vnfortunately vvhich are not begunne with inuocation. From hence came that threatning of GOD by Esayas: Woe to those trayterous children, which take counsaile but not of me, which prepare their weapons but not by mie spirit. By which wordes hee denounceth an vnlucky and euil successe to such as seeke for helpe any where else then of God, and take not him for their counsaillor, nor seeke oracles from him, to whome all things are subiecte, and in whose power the rule and gouernement of the whole worlde doeth consist. For by him as *Salomon* sayth, Prou. 2 kinges raigne and law makers do the things that are right, by him princes beare rule, & mightie men execute iustice. For iustice and counsaile are his, wisdom, strength, comelines & power, cometh fro him, wherby he establisheth the kingdomes of such as beare rule and keepeth their subiectes

The Hauē

Matth. 6.
Luke 12.

subjects in obedience. Wherefore seeing all things are done according to the wil and iudgement of God, and that he is the onely cause of all things: from him therefore must we with earnest praers, craue the happy successe of our labors, and al other things that are profitable and necessarie to liue in perfect happinesse. Which Christ teacheth vs when hee saith, first seeke the kingdome of God, and the righteousnesse thereof, and all these things shal be freelie giuen you, and shal be plentifully cast vnto you for an increase. And most fortunate is the beginning of that day which is taken from the contemplation of heavenly things, from the doctrine of the gospel, and from glorifying the maiesty of God himselfe.

*The fittest time to frame our minds & lift vp our harts to
God is early in the morning in the dawning of the day.*

Chap. 49.



Here is no part of the day so fit to lift vp our mindes to God as the dawning of the daie: for after the darkenesse of the night is past, the minde is more lustie and apte to conceiue holosome and good thoughts. That the holy prophets did so, the bookes of the Bible doe euery where testifie: so Dauid, being brought into a strait, cried, My God, my God, early wil I awake to thee. I wil stand before thee betimes and see. Early in the morning shal my prayer come vnto thee. And Esay saith thus. The Lorde made me listen betimes in the morning that I might heare him as a maister, that is, a warner which waketh the eares of the drowfie. Againe, my soule desired thee in the night, but betimes in the morning wil I awake vnto thee in soule and spirit. By which words
the

Psal 5.
Psal. 16
Cap. 87.
Cap. 126

the Prophet sheweth all his minde, and the powers and faculties of his soule and spirit, both vitall and animal, and al that was within him, to be alwaies fixed on God, so that hee passed no parte of his life without the remembrance of him, but referred to God all his words and deeds, and euerie thought that came into his minde.

Cal to mind at night the things thou didst in the day.

Chap. 50.



All to mind at night all the things thou hast either done or saide the day before: and before thou goe to sleepe, take an account of thy selfe howe thou hast spent the day: aske of thy minde what faulte it hath cured, and what vice thou hast resisted, which way thou hast bettered thy life, what increase thou hast made of godlinesse, and how thou hast profited in vertue.

Quo pratergressus? quid gestu in tempore? quid non?

Cur isti facto decus affuit? aut ratio illi?

Quid mihi prateritum? Cur hac sententia sedis,

Quam melius mutare fuit? miseratus egentem

Cur aliquem fracta persensimente dolorem?

*Virgini vire
bon.*

Wherein thou went'st too far? what's don in time? what not?
Why this thing was so comely don? why reason ruld in that?
What thing thou didst let slip? & why that sentence did preuaile
Which might haue bin for better chang'd? & pitying the poore,
Why thou wast with a contrite mind so touched with his griefe.

For it cannot bee vttered howe quiet and peaceable the minde wil be, and how sweet and pleasant a sleepe wil follow, after thou hast once conceiued in thy mind a purpose to amēd thy life. For with this very thought

P

thou

The Hauēn

thou shalt shake off the clowdie feares of thy minde:
And seeing that often times the things which we haue
seene and doone in the day time, doe trouble vs in our
sleepe: let vs carefully take heede that the day be spent
in honest and vertuous exercises: leaste any thinge
come to our mindes that may disturbe our sleepe in
the night, and make it vnquiet and altogether trou-
blesome.

*Let no man flatter himselfe in his sinne, or any way seeke
to extenuate his fault.*

Chap. 51.

IF thou chance to do any thing foolishlie, or
turne thy wil contrary to reason, to execute
that which is neither comly nor honest: do
not perswade thy mind to flatter it selfe in er-
ror, or to diminish thy fault by any excuses; because the
excuse of sin bringeth forth boldnesse, and ministreth
occasion to commit the like againe. For when Dauid
marked what wickednes sprang from this fault of the
minde: Thou shalt not incline my heart, saith hee, to
frame excuses with naughty wordes for my sinne. In
which words he praieth that a wicked mind might be
far from him, wherewith the wicked being indued do
adde sin vnto sin, diminish & extenuate their faults, &
will suffer no blame to be laid on them. By which their
blindnes and ignorance it commeth to passe that whē
their minds are once hardned in sin, & are giuen ouer
to euill affections, become euery day worse and worse,
til at length they fal without any hope of recouery. At
which that saying of Salomon aimeth when he saith:
The sinner ouerwhelmed in the depth of his sinne, des-
piseth

Psal. 140.

Prou. 18.

piseth, that is, perswadeth himselfe he hath doone no euill, neither is hee much mooued with the remembrance of his sinne: but (saith hee) shame and confusion followeth such a one. Whereby he sheweth him both to hazard his good name, and also to get such a note of infamie, that hee shall hardly againe deserue the name of an honest and praiseworthy man. They also are intangled in the same euill, who when they haue offended and fallen into sinne, will not acknowledge their fault, nor by any means be brought to confesse it: no though their conscience, like a haugman doe almoste wring out a confession, yet will they bee silent and saie nothing, thinking to burie al thinges in forgetfulnesse: whose practise in this, is like vnto childrens, who cannot abstaine from those thinges they are forbidden, especiallie if there bee any hope it will bee kept secret and hidde from their parentes. Of which wee haue examples in Adam and Cayne, and their posteritie, to whome that fault is fallne by inheritaunce. Therefore whosoever desireth to sette their minde at rest and quiet, and to leaue no torment in their conscience, let them not denie the faultes they commit, nor attempt to couer them ouer with silence, but let them bee anatomyed and layde open before the face of almighty GOD: because the acknowledging of sinne, and the confession of faultes, may obtayne pardon, and purge, cleanse, and purifie the minde from filthie pollutions: but keeping them secret, and dissembling them, maketh the crime a great deale worse. The which David tried in himselfe, saying: Because I helde my peace, my bones consumed within me, when I cryed all the day. The torture and torment of his sorrow and grieve made him to send out howles and cries, but he

Psal. 26.

The Hauen

did not declare or confesse his faulte, yet afterwarde he thought to lay open his offence to God, whom hee knew to be ready and easily intreated to forgiue sinne, if hee hartilie repented and hated vice. Therefore taking vnto 'him faith, I saide (quoth hee) I woulde confesse mine iniquitie against my selfe, and thou, O Lorde, hast forgiuen mee my sinne. For such is the loue and gentlenesse of God towards man, and such is his mildenesse and mercie, that whensoever a sinner doth repent him of his sinne, he presently pardoneth his offences. The which he declareth by Esaie in this sorte. And it shal come to passe that I wil heare before they call, and whilest they are yet speaking I will bowe downe mine eare. Whereby he sheweth howe prompt and ready his fauour and grace is, that if a man doe but conceiue in minde a purpose of amendment of life, hee presentlie forgiueth him his former transgressions: for thus saith Ezech. At what time soeuer a sinner doeth repent him of his sinne, I will put it cleane out of remembraunce saith the Lorde.

Cap. 65
Cap. 18

Wee must acknowledge all good thinges to come from the Lorde.

Chap. 52.



If any great, noble, or honorable thing happen vnto thee, in this fraile and weak body, or in this momentany and fleeting life, if y haue coutry farms & large fields thereto be longing, if welth & riches abound & comelines honesty, honor, dignity & glory, adorne these external blessings, if thy mind be indued with knowledge & sciēce of many things, if thou hast wit in thee accompanied with

with wisdom; to be short, if thou haue a body that is
 lusty & strong, or if any good thing be in thee besides:
 y must acknowledge thy selfe to haue receiued al these
 thinges of God, thy most liberall father, from whome
 euery good thing doth spring and is deriued. Paule cal
 leth to this place the proude, and such as swell with a
 vaine perswasion of themselues, and taketh away from
 them their confidence in themselues in these wordes:
 What hast thou that thou hast not receiued? and if y
 hast receiued it, why doest y brag as if thou hadst recei
 ued it not? God also himself vrgeth the same, teaching
 it to all men, by Jeremy saying: Let not the wise man
 reioice in his wisdom, nor the strong man glory in his
 strength, nor the rich man in his wealth, but let him
 that glorieth reioice in this that he knoweth himselfe.
 Let him that glorieth saith Paule, glorie in the Lorde,
 from whom we receiue aboundantlie thorough Iesus
 Christ euery good thing: vwho was made of God for
 vs wisdom, iustice, sanctification, saluation and re
 demption. And to the end no man should reioice and
 flatter himselfe, or should waxe proud, either of exter
 nall or internall blessings, Paule exhorteth vs to beare
 this treasure about with vs in earthen vessels, that is,
 in this fraile and mortal bodie, to the ende it may ap
 peare to al men, that this ought to be ginen to the ho
 nour and glorie of God, and not to the power of man.
 And as all the perseuerance that is in man, al his wise
 dome, vertue and iustice ought to bee ginen to God,
 and the father of lightes, from whome all indumentes
 and giftes doe descend, as Iames the apostle doth wit
 nesse: so what vice or naughtinesse soeuer, whatsoeuer
 blindnesse and ignorance, whatsoeuer wickednesse &
 corruption is in the minde of man, that vwholie ought
 to be ascribed to our malicious wil, and not so muche

2 Cor. 4

Cap. 6

1 Cor. 1

2 Cor. 10

Cap. 1

Wid. 1

as the least fault to bee attributed to God. For sinne and the transgression of the Law, was the cause of all grieve and sorrow, and of all diseases both of body and minde, and in the end of death, planting all pronenes to euill in the minde.

Great consideration and difference must bee hadde in choosing that kinde of life which a man meanes to liue in.

Chap. 53



N making choice of that kinde of life thou meanest to followe, and wherein thou purposest to abide and quietlie to continue all thy life, this ought cheefly to bee regarded, that thou vndertake all things with good consideration, addicting thy selfe rashlie to no enterprize, of which afterwarde thou mayest repent thee, but thou canst not forsake it or winde thy selfe out of it. For those that in an vntimelie age, before sufficient trial & search be made of the aptnesse of nature, do sodainelie take to themselves any trade of liuing, and bind themselves vnto it during life, they lead a verie vnquiet life, full of grieve and sorrow: especiallie if it fall out (as oftentimes it doth) that they beginne to loath their manner of liuing, or thinke themselves vnable to wiede that charge. Wherefore to the ende no man doe vnduisedlie trappe himselfe in this net, before hee embrace any kinde of life vwhatsoever: let him take time to deliberate what course of life he were best to folow or addict himselfe vnto: In which deliberation, Cicero counselleth thee to take aduise of thine owne Nature, to the ende that applying all care to make choice of thy life, thou mayest constantlie continue in it with a reso-

Lib. 1. Offic.

resolute determination. For there are diuers that vnder-taking the best trades, doe misse of their purposes, not so much thorough their villes, as thorough the error of their ovvne liuing : and so vvandering from that marke which Christ sette before them, fall into superstition, that is, become falllie religious. Therefore ought vve chiefe lie to aske the helpees of our saluation from Christ, who alone beeing our pilot in the Sea of this worlde, dooeth guide and bringe vs to the desired port. He is the doore that openeth vs the way and entrance vnto the Father: he is the waie, the truth and the life, from vvhom Satan goeth about to seduce vs, vvho transforming himselfe into an Angel of light, by his false teachers suggesteth false thinges for true, doubtful for certaine, fayned for syncere, and hurtful for healthful thinges, to the mindes of menne. And this was the first deceit of our enemy, wherewith hee set vppon Adam and blinded his minde with the myst of Ignorance, beguiling his carelesse incredulitie with a shew of veritie : so that he cealeth not to practise the same on al his posteritie, abolishing the true worship of God and perfect religion to bringe in superstition, Idolatrie, false doctrine, and doubtful and dangerous instructions: to be short, he omitteth no craft wherewith he may leade al mankinde from the knowledge of GOD, quenching the light of the trueth, dullinge the sight of Faith, and indeuouring to bring blindness and viter darkenesse into the minde.

Iohn. 10

Of the lawfull societie of Wedlocke.

Chap. 54.

Matrimo-



Lib. 12. cap. 1

Genes. 2

Matrimonie is a lawfull and vnseparable coniunction of manne and woman ordained by God, partlie to bridle lust and to auoid fornication and wandring copulation, and partlie for procreation of children. And as *Columella* (besides *Paule*) shevveth out of the *Oeconomickes* of *Xenophon*, maryage was deuised of nature, to the end we shoulde enter into a societie of life, which is not onelie plesant but also most profitable: and least mankind in protract of time should come to ruine, it ioyned man to womā, with an infused blessing from aboue, that by this inseparable coniunction there should not bee wanting a helpe, wherewith besides a loue to gette children, it might binde them together with a mutual coniunction of life and goods. Wherefore seeing the hauē of wedlocke is the safest harborough and surest roade for mankind to lie in, in whome is naturallie ingrafted a desire to get children; that man prouideth best for his owne securitie which betaketh himselfe thereunto, especially if he be of sufficient yeares, and gotten vnto him a manlie courage. But verie inconsideratelie do they and without regard of their yeares, who vntimelie and vnseasonably enter into it before their strength be tried, and the force of nature approoued. For there are some with almost neuer a haire on their faces, who either through some inconsiderate rashnesse, or being prouoked thereto by the allurements of vvomen, or else by the compulsion of their parentes, gaping for some great dowrie, doe vndergoe this yoke: so that I haue beene forced to vse applications to strengthen and recouer verie many of them: but a little while after their mariages, before one yeare vv as cōmen about, they haue beene so vvake and feeble limmed, and so

con-
fusu-

consumed their liuelie moisture, that they were scarce able to stande on their legges. Wherefore least children, or those that haue a little passed that age, should applie their mindes to marriage: let euery one make trial of his strength, and see of vvhhat force he is in the loynes, and vvhhat hee is able to indure. And whoso-
 euer purposeth to giue himselfe to marrie, lette him marke this aboue all other thinges: that hee take one to be his yoak-fellovv, which is of an honest house, not so much for her Dowrie (albeit that is not to be refused when it is profered) as for her vvitt, honestie, chastitie, bashfulnesse, and good manners. For a woman (as the Comickall Poet saith) hath a sufficient Dowrie, if she bee indued with good manners: And notable is that saying of *Alcumena* in *Plautus*, whiche ought to be perfectlie learned of all maydens and matrones. I take not that for a dowrie which is so commonlie called: but chastitie, shamefastnesse, a mortified luste, the feare of God, the loue tovvardes parentes, brotherlie loue, obedient to her husbände, willing to doe that which is good, and to bridle ones selfe from dooing of euill.

Amph. act. 2

Wherefore let parents carefullie labour prouidentlie to instruct that weake sexe, and readie to fall to destruction, especiallie vvhhen they begin to wax ripe and readie for a husbände, that they conceiue no dishonestie, nor sustaine the losse of their chastitie, but rather to traine vp their daughters to honesty and vertue, and stir them vp to soundnesse of life and blameles manners. For there are many parentes which doe so slenderlie care for the perfection of their daughters, that they corrupt them with ill examples at home, opening them the window to drunkennesse, boldnesse, and impudencie: vvhwhereby it commeth to passe, that

Eccles 7

they accustome themselves by little and little to laie aside shamefastnesse and make sale of their chastitie, by suffering themselves to be easilie ouercome, or at least they slenderlie resist such as lie in waite for their virginie : vvhose clipping, kissing and toying, they nothing abhorre, neither take greuouslie, or gaine saie the flatterie of those that embrace them. Among many faults and errors which are wont to be committed in the entrance into this estate of wedlocke, there are three especiallie which in my iudgement are to be blamed, because from thence do many inconueniences arise. The first is, that the most part of men & women doe enter into this kind of life, rashlie and without consideration, hauing no regarde of their natures, but at such an age as is altogether vnfit for it. Secondly, there are many that marrie when it is too late, and therefore out of season, because their age begins to wither, and yeares grow fast vpon them. Lastlie, there are some that match themselves vnequallie, as one that is sound and lustie, vvith one that is sicklie and vveake : a young man that marrieth an olde vvoman for her Dowrie, which is an vnequall matche, and an olde man marching with a young maiden, vvwhich is not so much to be blamed as the other, because it is not contrarie to the course and order of nature: for there are manie old menne, vvho though they bee crasie, yet is their age so liuelie, that they vvant not abilitie to get children: vvwhich is altogether denied to olde and ouervvorne vvomen. And as the ouermuch haste and celeritie of young men in thinking of marriage, is to bee blamed : so is slacknesse and delaie in those that are of yeares sufficient.

For those that suffer themselves to be tied with this yoke too hastilie before they are readie, and before
their

their bodies are strong enough to indure it, it cannot be, but after a bragge or two, their courage is cooled and altogether decayed: But those that by delays, let the lawfull time of marriage ouerslip them, and defer their purpose to marrie till they be old, they lead a filthie and vnpleasant life, yea and manie times defile themselues vvith diuers and vnlawfull copulations: and that doe so manie pocky faced, so manie diseased, vvithered visaged, bleare eyed, crooked, gowtie and swolne legged companions shew vnto vs: who afterwards when their liues beginne to be loathsome vnto them, and that it happen they ioine themselues in marriage, they fall into manie and greate griefes and incombrances. For when they are spent and decayed, and their strength consumed through the disorder of their forepassed copulations, they are both greuous vnto themselues, and frustrate the hope and desire of their new married wiues.

All societie that comes not within the compassse of Wedlocke is vicious, and altogether vnlawful.

Chap. 55.



Seeing that Christ and his Apostles do detest wantonnesse and filthie and vnlawfull Heb. 13 loues, and pronounceth that they shal be shut out of the kingdom of heauen which doe file themselues with adulterie, and desire to goe a whooring: I cannot see with what face they can defende themselues, who hurting matrimonie, thinke it better to liue looselie and without care at libertie. For there are some whoe without the

The Hauē

boundes of wedlocke, giue themselues for a time to some paramore, neither decentlie, nor with a safe minde and quiet conscience. They forsooth followe the profite of this life (as they perswade themselues) and will not be so much addicted to one, but wil chāge and forsake her at their pleasure: and yet they oftentimes taste more bitter thinges, and are compelled to indure and abide farre more shamefull thinges at the hands of a proud & a malepert lemman, then (if they were married) of their lawfull and honest wiues. Moreouer this mischiefe also happeneth besides, because the continuall custome of the liues of these vvomen doth bring boldnesse and such a kind of audacious saucinesse and confidence, that if thou wax weary of thē, and art desirous to forsake them, thou canst not doe it without verie great trouble. For if it happen thou make but mention of a diuorce, or if they perceiue thou art discontent with them, and they begin but to feare thou wilt shut them out of thy doores, they will confounde heauen and earth together. Those familiar and domesticall whores which our masse priestes receiued into their fellowship, do minister examples very abundantlie, who vvere forbidden to marrie and commaunded to liue chastlie, a thing very painful and of too great a burden for them that vvere strong and full of moisture to beare. Wherefore they erre greatly and are altogether blinded and deceiued in the choise of so beastlie a life, who iudge those to liue profitably & quietly, who freeing themselues from marriage, doe either keepe a whore at home, or hire one abroad, with whom they may delight themselues and vvhen it pleaseth them inioye her companie: because moste commonly besides the disquiet of the minde and the gaulle of their consciences, there riseth more greefe and trouble, and
more

more ielousie and suspicion from an hired and time serving lemmann, then from a lawfull and trusty wife being married. And albeit in this estate as in many other, pleasant things are mingled with sower things, bitternesse with sweetenesse, pleasure with sorrow, and griefe with ioie, and that there is in marriage no want of brawles, contentions, chidings, & ielous affections (as in deed there is no estate of life whatsoeuer, euery way perfect) yet is there no fault to be laid on the institution of marriage. For albeit many discommodities attende on this estate, and great sorrow, care, and trouble of mind both in bringing vp their children, and, as Paule saith) in ordering of a house: yet doth mutual loue mittigate and aswage all these sorrowes, by procreating of children according to the ordinance of God. For children are a great reioicing and singular delight in marriage, by whose meanes the loue of the married is increased, and nourished, & a great comfort riseth to them both. But if it happen contrary to their minds and wils that they haue no children, and that they haue no hope to leaue a posterity behind them: yet must y^e bond of marriage be kept vndefiled, and the society of this life maintained, one propping and holding vpp the other, as fruitfull trees set in a ranke doe the vine, who leaning on them, and as it were marrying and fastning it tendrels to them, climeth the very toppes of them, and so spreadeth it selfe abroad. For as a vine destitute of props and bearers is weake and falleth to the ground, so marriage vnlesse it be propped vp with the mutuall labour of man and wife, decaieth and cometh to ruine. And if there be any fault in this fellowship, any disorder, suspicious falings out, & discords, it is rather to be ascribed to the stubborne affections of the man or the woman, or both, then to this holy and sacred ordinaunce: for

1 Cor. 5

The Hauen

these are not the faultes of marriage, but of a nough-ty nature and troublesome minde, drawn from the infection of originall sinne, from whence all euill springeth.

By what meanes a man for seeing death by nature may not be afraid of it.

Chap. 56.



Seeing that of all things in this worlde, there is nothing certaine and sure, but that all things are vanishing, fraile, and weake, yea the moſte beawtifull things that are, muſt come to ruine: there is no reaſon why any one ſhould ſo greatlie eſteeme them, or ſo greedilie vſurpe them, or be more affected to the then neceſſity requireth; but rather liſting vp his heart and mind to heauen, ſhould meditate and looke after things perfect and euerlaſting. For whoſoeuer hath faith in GOD the Father through Ieſus Chriſt, he iſled with a certaine hope and expectation of immortalitie, and ſuch a one feareth no imminent chaunces or diſcommodities, ſuch a one feareth no diſeaſe, calamitie, daunger, nor death it ſelfe, which is greatlie feared of thoſe that are deſtitute of the ſpirit of GOD, and vvere neuer indued vvith any knowledge of his deitie. For ſuch as put their truſt in GOD, being ſtrengthened by the holie Ghoſt, doe couragioullie and vvith ſtoute ſtomackes reſiſte all aduerſities, becauſe vvee haue not (as Paule ſaith) received the Spirit of bondage and feare, but the Spirit of adoption, and the Spiritte of power and loue, by vvich wee boldlie crie *Abba* Father. In this faith Iohn is our loue perfect in vs, that we haue hope in the day of iudgement:
Feare

Rom. 8

2. Tim. 1.

Galat. 4

1 John. 4.

Feare is not in loue, but perfect charity reiecteth all feare, because feare bringeth trembling and torment. Wherefore to the ende wee may shake off all feare of deathe from our mindes, and all terrours that it maie bringe vnto vs, let vs cast all our cogitations, hope, vowes, and truste, on our mercifull Father, and on Iesus Christ, who hath reconciled vs with his blood: and hath deliuered vs from sinne and the tyrannie of death, blotting out the hand writinge that accused vs, whereby wee were bounde and pledged to the Diuell, and as the Dutch man saith: *In hem ghehouden, Teghens hem verbunden*, that is, helde fast and tyed to him. But to the ende Christ might strengthen our fearefull and tymerous mindes, and declare all our hope and trust to consist in him, hee saith: Be of good comforte, for I haue ouercome the worlde. Nowe the Prince of this worlde is iudged, that is, hee that brought deathe into the worlde, is by my death ouercome beeing condemned in iudgemente, and strypped of his power to hurte. The Prince of this worlde commeth, but hee hath nothing in me. With which comfortable words hee declareth Sathan and those which are confederate with him in this worlde, through sinne to haue no power, either against Christ or anie of his members that cleaue vnto him, and are ingrafted into him by faith. These sauing and quickning speeches doe worke this in the mindes of men, which doe leane vnto his helpe, that shaking off the feare of death doe cheerfully arme themselues against all troubles that happen vnto them, which maketh them inuincible and with bolde courage, to breake out into these wordes. Mine eyes waite alwaies on the Lorde, because hee hath plucked my feete out of the snare. The Lord

Colof. 2

John. 16
John. 12.

Psal. 3.
Psal. 32

The Hauen

Iob. 13.

Psal. 117.

Heb. 11

Cap. 17

Rom. 8

Psal. 50

Lord is my light and my saluation, of whom then shal I be afraid? The lord is the protector of my life, whom shall I then feare? If whole armies come against mee, my heart shall not feare, I will not bee afraid of thousandes of people that compasse me about: if warre be raised against me in him will I trust, yea although I should walke in the shadowe of death, yet will I feare none euil, because thou art with me. Albeit he kil me, yet wil I put my trust in him, that is, if he set before me the shadow of death, & that he take away my life from me, yet wil I trust in him, who with his prouidence will finde some meanes to preserue me. The Lorde is my helpe, I will not feare what flesh can do vnto me. And that saying of Ieremy, Beholde, they say where is the worde of the Lorde? let him come, and I will not bee troubled, following thee my shepheard. And thou knowest I haue not desired the day of a man, that is, I desire helpe no where else then of thee: so that I lightly regarde and nothing feare them which threaten death. I am not afraide of thee which art my hope in the day of mine affliction, let them feare, I am nothing afraid. Paul also inflamed with y^e same seruēcy of faith, and trusting vpon the helpe of God, boldly pronounceth. There is nothing so horrible and fearefull, that can bring a terror into godly mindes, or can remooue from the the loue and trust in God. For I am certainlie perswaded, saith he, that neither death nor life, neither Angels nor the inuisible creatures, neither principalities nor powers, neither things present, nor things to come, nor any other creature can separte mee from the loue of God, which is in Christ Iesus our Lord, so that Paule boldly pronounceth, that he which is grafted into God though Christ will boldly withstande all terrors whatsoeuer happen vnto him, against the rage
and

and fury of the enemy, against the horreur of death, whether it bee procured by the enemy or by sicknesse, or whether it come by the course of nature. Seeing then there is nothing of more force to take away the feare and terroure of death out of mens mindes, then by a firme faith in GOD through Christ, by which wee haue a certaine hope of our resurrection, and an expectation of euerlasting happinesse: hither should all men hasten and desire to come, euerie one should embrace and followe this wholesome doctrine, im-
 printe it in their mindes, and strengthen themselues in all daungers when they are brought to extremities, herewith shoulde they quiet their consciences, and by thinking on this remooue all grieve of heart, shaking off all sorrowe and lamentation which commeth to them, by the death of their parentes and friends. Hitherto tendeth that liuely comfort of Paule, where-
 with hee encourageth the Thessalonians with the ex-
 pectation of the resurrection, and a certaine hope of eternitie, willing them to stave their teares and not to mourne for their friendes departed out of this life, after the manner of the Gentiles, saying: I woulde not haue you ignoraunt brethren, concerning them that are a sleepe (as it were but fallen a sleepe and not dead) that you greue not at them, as those that haue no hope of the resurrection: For if wee beleue that Iesus is dead and risen againe, so also can God raise them with him that are fallen a sleepe, and bring them to their former estate. Our conuersation, saith he, is in hea-
 uen, from whence vvee looke for our Lorde Iesus Christ, who vvill transforme our vile bodies, and make
 the like to his glorious bodie, according to his power
 wherewith hee subdueth all thinges. In which wordes
 Paule vvarneth all men that they comforte and stren-
 then

Thess. 4.

Phil. 4

The Hauē

then themselves in afflictions, with the loue and desire of immortalitie, and that they feare nothing in the whole course of this life, that may withdrawe them from a better life, to which Christ hath opened vs the waie, by the power of his resurrection. Wherefore, vwhen wee come to the last daie of our life and death presseth vpon vs, vvhich is fearefull to al men vnlesse Christ doe holde them vppe, or where there commeth any thought of death to them that are founde and in perfecte health, or if pouertie oppresse vs, or any disease, or any other discommodities of this life trouble vs: let vs cast all our hope, desire and prayers on Christ, who hath payed the punishment due vnto vs by his death, who hath pardoned all our offences, who is the propitiation for our sinnes, who is our aduocate (as Iohn saith) and mediateur vwith GOD the Father, who is the reconciler of GOD and man, and who, as Paule saith, hath giuen himselfe to bee a redemption and sacrifice for vs. In him standeth our saluation and the resurrection of life, by him wee haue accesse and entraunce in one Spirit to GOD the Father, by his bloodshedding wee haue obtayned redemption and remission of sinnes, because it pleased the father, that al fulnesse should dwell in him, and make all thinges pleasing vnto him by his bloodshedding. Seeing therefore wee haue an high prieste as the Authour saith to the Hebrewes, who hath pearced the heauens, euen Iesus Christ the Sonne of GOD, who tempted in all things, and yet without sinne, was affected with the feeling of our infirmities: Let vs come with faith to that throne of grace, that wee may obtaine mercie of him that will helpe vs in due season, beeing sustained with the helpe

Colof. 3.
1. Iohn. 2.
1. Tim. 1.
Esay. 50
Ephef. 1.
Colof. 1.
Iohn. 1

Heb. 4

helpe of so greate a guide, and attended on with so sure a guard, we shall be able to resist the monsters of the Diuell, who so soone as the light of the Gospell appeared, vanished awaie, yea wee shall preuaile against sinne, Death and Hell, and shall bee carryed out of the vncertaine state of this life, to the desired hauen, and to a blessed habitation.

And if it fall out in the course of this life, that any discommoditie or misfortune happen vnto thee, if it chaunce thou fall into any incombraunces of this life, if oppressed with pouertie, greeued with diseases, troubled with thy enemies, if oppression and calamitie come vppon thee, if wickednesse abound, if the innocent bee iniured, and their liues taken awaie from them, if sounde and wholesome doctrine bee contemned, if heresies and wicked opinions doe bud forth and naughtie errors are sowne abroad: in such a confusion of thinges wee must go vnto Christ, and require of him the helpes of our saluation, let vs rest wholie on him, let vs as it were with an Anchor take fast holde on him. And to bee shorte, let vs haue that saying of Dauid in our mindes: I will alwaies sette the Lorde before mine eyes, because hee is on my right hande that I cannot bee remooued. In which wordes hee sheweth hee had his eyes alwaies fastened on GOD, and trusted to his helpe, not doubting nor carryed awaie with euerie blast of doctrine, but was stable and constant, and could not bee remooued from the faith he had in God, and that onelie for this cause that hee hadde tryed GOD to bee his propitiation, and to asstist him in all thinges: so that hee boldelie brake out into these speeches.

Psal. 15

Ephe. 4.
Hebru. 13
Psal. 37.

The Hauen

Beholde the Lorde is my helpe, my heart hoped in him, and he helped me, my flesh reioiced in him, and I wil willingly confesse him.

Of the greatnesse of the name of Iesus Christ, his maiestie and power, wherewith we must only resist magicall incantments, and ouercome the illusions of the Diuel or any other hurt that shall happen to body and mind.

Chap. 57.

Seeing that a little before I haue shewed enchantmentes and magicall artes are to be rooted vpp, and no man should vse sorcery and witchcraft: It remaineth that I shewe by the way with what force and power, with what wordes and praier minds assailed, afflicted, and intangled in the iuglings of the Diuel, may bee cured. Then by what meanes witchcraft may be taken away, which the ministers of the Diuell do bring vpon men, and vexe their mindes and bodies. They enter secretly into mans bodie, and do violently assaile his nature, and spoile the same of power or at least wise weaken it. These euill spirits do enter into our meate and drinke, and breath which we take from the aire, and into such thinges as we receiue into our bodies, and wherewith we liue, and all other things that serue for our vse to strengthen vs, they doe corrupt. Wherefore I thought it worth my labour to shew by what meanes these miserable men, may comfortablie winde themselues out of those Labirinthes wherein they feele themselues intangled and stayed. For the discommodities and hurtes wherewith they are greued, cannot bee referred to any naturall cause, neither can they bee remedied with such remedies as the common diseases are. If a man fall sick of too much surfeiting

surfeiting, veneric, wearinesse, cold, heate, fulnesse, or
 emprinnesse; euery one of these may bee cured with
 their proper remedies: but those diseases which the
 euil spirite doth bring vpon vs, doe not altogether re-
 quire naturall remedies, but heauenlie and supernatu-
 rall. There are diuers that woonder how so great po-
 wer should be in the diuell and his ministers, that they
 should so vex and torment men: but God doth partly
 winke at those dāgages the wicked ones do bring vp-
 on mortal men, suffering them to be tormented, and
 therein the reason of his counsell and prouidence is
 onelie knowne to himselfe: and partlie he doeth pro-
 uoke the Diuell and his ministers to rage ouer some
 that haue deserued no lesse, abusing their malice to
 chastice the wicked ones, for so was the euill spirite
 sent into the mouthes of the prophetes, whereby king
 Ahab was seduced to the battell, wherein present de-
 struction was prepared for him. And oftentimes hee
 permitteth these harmes to bee inflicted on manie, to
 the ende he might trie their faith and constancy: so did
 he suffer Iob not onelie to be spoiled of all his goodes,
 and stript of his wealth, but hee suffered his bodie also
 to be torne with potsheards: the which God suffered
 partlie to trie his constancie, and to excite others to
 beare such euils patientlie, least they being cast downe
 with calamitie should fal awaie from God; & partlie to
 shew his power wherewith he comforteth and suppor-
 teth all such as trust in him, raising such as are brought
 to nothing, and restoring them againe to their former
 estate. Now there must be a diuers regarde hadde of
 those that are commonlie possessed with euil spirites,
 and who are beset of the diuell, or tormented in anye
 part of their bodies by him, because many of them are
 without sence and farre from the knowledge of God,

3 Reg. 22.

Iob. 2.
Iames 4.

ouer whome the Diuell (as a fit instrument prepared for him) doth exercise his tyrannie. So doth Satan set vpon such as are altogether idle, idolatrous, and superstitious, in whose mindes he doth rather settle himself then in those that are indued with the knowledge of GOD, and support themselues with faith in Christe, whom he is affraide of, and dareth not vvorke his feats on them, because his indeuours and practises shoulde be altogether in vaine and without effect, in those that keep good watch against him, and trusting to the help of God, care nothing for him. For as Towers and cities that are not walled about, nor defended with ditch and rampire, nor strengthened with anye garrison of souldiors, are easilie conquered and wonne, so those sluggish and slothfull mindes, that are not strengthened with wholsome and heauenlie doctrine, nor fortified with faith in God, lie open to the sublerie of the Diuell, and are soone brought to ruine. And seeing Satan dooth most of all couet to abolish the glorie of God, that he might withdravve man from saluation, and stirre him vppe to rebellion: hee ceaseth not inwardlie and outwardlie to besiege him, and nowe to intend the death of the bodie, now of the soule, and laste of all, of both their strength to bring them to destruction. Besides Caine and king Saule, Iudas Iscariot may serue for an example: whose mind when hee had brought to distrust and desperation, then hee forced him being wearie of his life, to hang himselfe, to his shame and confusion. But albeit Satan the enemy of mankind be furnished with a thousand practises to infect and hurt vs: yet is there one onely thing able & of present force, to ouercome and oppresse him, and that is faith, and a sure and stedfast trust in GOD the Father through Christ, vvhich the Dutchman calleth

Een

Genes. 4
1 Reg. 31.

Math. 29

Een vaste gheloue, ende een goet betrouwen op gods. By whose ayde the Apostle Peter counselleth vs to resist the ambushmentes, trappes, iuglinges, deceipts, subtilities, rage and crueltie, with sobrietie and watchfulnessse, supported and propped by faith: for thus hee waketh them that are idle: Be yee sober and vvatche, because your aduersarie the Diuell goeth about like a roaring Lyon seeking whome hee may deuour, whom resist yee being strong in Faith. For this, as Iohn saith, is the victorie that ouercommeth the worlde, euen our Faith: for faith vvheryby vvee leane to Christ and commit our selues wholie to such a defender, getteth vs the victorie ouer the diuell the prince of this worlde: so that we shall carrie awaie rich spoiles from our conquered and ouerthrown enemy. 1 Pet. 5

When therfore it seemeth good vnto vs to attempt anie thinge againste this aduersarie, and to resiste inchauntmentes and witchcraftes (vvhich the Dutchmen call *Touerie*) or to driue euill spirites out of mens mindes: it muste bee doone by faith in Iesus Christe, condemning the vanitie of the Gentiles, old wiues superstitions, and all other magicall execrations. For God by his sonne, who is the brightnesse of his glorye and the verie image of his substance, dooeth all in al, and gouerneth all thinges with the vvorde of his power. This prerogatiue did he obtaine for his singular obedience, humilitie, and modesty towards his father. For vvhhen he was in the form of God, that is, like and equall with him, he thought it no robberie to be equal with God, and yet he submitted himselfe and took the shape of a seruant, and humbled himselfe, and was obedient to the shamefull and execrable death of the Crosse, wherefore God lifted him vppe into the highest heauens, and glorified him with a name y excelled all Hebru. 5
Phil. 2

Mark. 16

Math. 28

Mark. 16

Actes 2

Acts 4

1 Cor. 1

al other names, that in the name of Iesus euerie knee should bowe both in heauen and earth and of thinges vnder the earth, and euerie tongue shall confesse and acknowledge, that Iesus is the Lorde and the glorie of God the father, to whom all the glorie of the sonne is referred and giuen. And contrariwise. If therfore any man doe attempt to doe anie thing, if to ease the afflicted in minde, if to cast out diuels out of the body, let him indeuour to doe it by calling on God the father by faith in the name of Christ, and so shall he obtaine all thinges, and shall not be frustrate of his desire. For by the force of this wonderfull and blessed name (so vvee doubt not nor distrust the promises of God) diseases are healed, afflictions and troubles of minde quieted, tempestes and rages of the sea mitigated, diuelles (as Christ promiseth ascending vppe into heauen) driuen out, poison denied his operation, serpentes are made slowe and cannot hurt, ignorance, terror, and feare driuen from the minde, the feare of death shaken off, hurtful thoughtes dispearsed and made to vanish, and the minde getteth tranquillitie and peace of conscience: so that nothing can happen vnto vs to make vs afraide if God the father through Iesus Christ vphold vs by his spirite. Wherefore our soules must be lifted vppe to the liuing God thorough the guide of his son, and whatsoeuer we determine to take in hande, wee must remember to doe it in the power of that wonderfull name Iesus: for to him is giuen all power bothe in heauen and earth: neither is there any other name vnder the sunne that bringeth saluation, the which is terrible to the wicked, fearefull to the diuels, but to those that trust in him power, vvisedome, saluation, life and resurrection: who is appointed of God to be the iudge both of the quicke and dead, euen Christe Iesus the faith-

faithfull witnesse, the prince of the kings of the earth, Apoc. 1
 whoe loued vs and washed vs from our sinnes by his Actes 10,
 bloud. To him, as Peter saith in the Actes of the Apo-
 stles, do al the prophetes beare vvitnessse, because who
 soeuer beleeueth in him shall receiue remission of his
 sinnes in his name. This is the life eternall (which te-
 stimonie Christe giueth to his Father) that they may Iohn. 17
 knowe thee to be the onelie true God and him whom
 thou hast sent Iesus Christ, in vvhome is all the pover
 of the Godhead, and whatsoeuer wisdome may be as-
 cribed and giuen to God.

Seeing therefore that this name is so renoumed &
 holie, and of such maiestie and power: wee muste dili-
 gentlie take heede vvec vse it not vnreuerentlie and in
 vaine, as those ridiculous exorcistes do, who with cer-
 taine ceremonies and conceiued wordes, assaying by
 the abuse of the name of Iesus to caste out the euill spi-
 rite to their owne profite and ostentation (by vvhich Actes 19
 name Paule wrought miracles) haue caste themselues
 into great peril, and their adiuration or rather mocke-
 rie, was hurtfull to themselues, for the possessed of the
 Diuell ranne on them and cruellie rente them, so that
 they were glad to betake the to flight. There haue bin
 also massepriests in our daies, who indued with no faith
 in y name of Christe, nor with any good maners, haue
 attempted the like, but haue beene so mocked and
 shamed by the Diuel, that leauing their businesse alto-
 gither vndoone, trembling with great feare haue been
 constrained to depart. But if any now wil go about to
 bring such a thing to passe, and to cast euill spirites out
 of the bodies of men: let him followe the example of
 Peter and Iohn, who vsing no ambitious words raised
 the lame after this sorte. In the name of Iesus Christe
 of Nazareth rise vppe and vvalke, and hee presentlie Actes 3

*The Hauen*Col. 1
Hebru. 1

his feete and legges vvaxing strong, leaped vppe and walked, and entred with them into the Temple, leaping, and walking, and praising God. Seeing then that Iesus the onely sonne of God, coequall and of like power with the father, in vvhom are hidde al the treasures of vvisedome and knowledge, dooeth guide all thinges by the worde of his power: it is meet wee put and place all our trust in God, thorough Iesus Christ, and that by the power and strength of him wee resist Sathan, sinne, hell, and al things whatsoeuer are hurtfull to man.

Ephes. 1

But excellent is the greatnesse, strength, povver and fortitude, which God according to his power shewed in Christ, as Paule saith, when he raised him from the dead, and made him to sit at his right hand in the heauen aboue all power, principalitie, and rule, & aboue all that is named not onely in this worlde, but also in the worlde to come, and hath put all things vnder his feete, and giuen him to bee chiefe of all thinges in his Church, which is his bodie, and is the fulfilling & accomplishment of all thinges: that is, it is Christe by whome God dooeth fill vppe, absolue, and perfect all thinges in all men; especiallie in them that belecue in him: And as Paule saith, are sealed with the holie spirit of promise, vvhich is the pledge and earnest of our inheritance, into the redemption of that purchased and gotten possession, to the praise of his glorie. Wherefore Paule vvho was accustomed to many conflicts, and constrained to beare many proud braggies, doth counsell euerie one, if dangers at any time hang ouer them, if Death be at hande to kill them, if Satan laie siege to their mindes: to striue vvith and resist him with a bolde and valiant courage, for so dooth hee encourage & exhort the Ephesians: saying, That which
remai-

Ephes. 6

remaineth brethren, be of good courage, and shew your selues valiant in the Lorde, and by the power of his strength, put on all the armour of GOD, that you may resiste the assaultes of the Diuell: because wee must not striue against flesh and blood, that is against weake and mortall men (albeit they sometimes trouble vs) but against the Princes of the Worlde, the rulers of the darkenesse of this worlde, against the spiritual crafte of those that flie in the ayre.

In vvhich plentie of wordes and varietie of sentences, and that elegant Metaphor taken from a conflict and skirmishe with the enemie, he sheweth y^e the euill spirities with their attendantes and ministers, doe goe about with great crafte and vvarlike policie to beguile those that haue addicted themselues, and giuen theyr names to Christ. Wherefore seeing our enemies are so much to be feared, and so furnished with spirituall crafte: he sheweth by the waie with vvhath weapons we are to resist him. Take saith he, the whole armor of God (an example taken from those that go well armed into the battaile and stande on their garde) that you may resist the aduersarie and stande to him stoutlie and effectuellie, like those that shrink not, nor are compelled to flie: stande therefore with your loynes girt with the svorde of truth, putting on the breastplate of righteousness, and shooes on your feet, that ye may be ready and prepared to the Gospel of peace: but aboue all thinges take vnto you the shield of faith, whereby you may quench all those fierie dartes of that wicked one. Take vnto you the helmet of healethe, and the svord of the spirit, which is the word of God, to vvhich he addeth (as substituted aides) petitions & dailie prayers, who doe so execute their office, y^e they ob-

Ephes. 6

1 Pet. 5.

obtaine the victorie: And God (as Peter saith arguing on the same matter) in so vncertaine a conflict, and (as it often proues) in so doubtfull euent of the battaile, refresheth, establiseth, strengtheneth and supporteth those that are readie to bee ouercome, and as it vvere brought to ruine. Now seeing in times paste there was such authoritie of Pythagoras amongst his scholars, and his doctrine was of such estimation, that they helde it as an Oracle, or as it vvere spoken by the vviseest man in the world, insomuch that when they wold confirme any thing without anie long delaiē, they woulde obiect to him that doubted their argumentes to be true, αὐτὸς ἔφα, that is, he hath spoken, as though it had beene then a great offence to speake against it: so is it meete the like reason be had of our religion, giuing the same reuerence to Iesus Christ, that in alleaging his doctrine to confirme the profession of our faith, we crie vnto the deafe and dul hearers *αἰσεῖται*, αὐτὸς ἔφα *ἐσθίη*, that is, belecue, for our Sauior hath spoken it: for his doctrine is not humane, vanishing, and colde, but liuelie, sauing, forcible and diuine, and which bringeth blessednesse to man: which onelie we ought to desire of Christ whoe is the fountaine of all wiledome and goodnesse, and in whome dwelleth all fulnesse of God corporallie: by whome wee are made perfect: by whom as Paule saith, God the father hath deliuered vs from the power of darkenesse, and hath translated vs to the kingdome of his beloued sonne: by whom vve haue redemption in his blood and remission of our sins: vvho is the image of the inuisible god, and the first begotten before all creatures, and by whō all things were made both in heauen and earth, visible and inuisible, thrones, dominions, principalities, and powers. All things were made by him & through him,

him, and he is before all things, and by him all things haue their beginnings. He is the head of his body the Church, the beginning and firstbegotten from the dead, that he might be chiefe in al things, and obtain the souerainty, because it pleased the father to dwel in him, being the fulnesse of all things, and to reconcile al things vnto himselfe being appeased in the bloud of his crosse. Seeing then that G O D the Father hath so plentifully and abundantly bestowed all things on vs by Christ, let vs stroue to come to that plentifull and euers flowing fountain, and let vs presume through faith to aske and hope for all things from, and in him assaie to doe all things. If it seeme good vnto vs to cast out Diuels, to heale diseases, to deliuer from perils, to kill venomous beastes, to purge away poison, and make it harmelesse, and to remoue mountains out of their places: let vs remember to do all these things by the vertue and power of Christ & by faith in him. For Christ promisseth to the faithfull, that all things shall be plain, open, and easie for them to doe, if they haue faith, which in his last sermon, before hee ascended vp into heaven, he witnesseth to the world, when he saith: Go Marke. 6 yee ouer all the world and preach the Gospell to al nations, he that beleeueth and is baptised shall be saued, but whosoever beleeueth not, shall bee condemned. Tell them that beleue that these things shall followe their faith: In my name, they shall caste out Diuels, speake with newe tongues, kill Serpentes, and if they drinke any deadly poison, it shall not hurt them, they shall lay their handes on the sicke, and they shall bee whole, that is, at the present touch they shall bee healed: these things shall bee alwaies ready with them, where the increase and profit of the Gospell requireth a miracle. But these things can by no meanes be per-

formed in the mindes of them that nowe professe the Gospell, vntill they haue clenſed their hearts from all vices, and through the force of the spirit and doctrine of ſaluation haue healed their mindes of their faultes, and that their heartes are freed from auarice, hatred, anger, luſt, deceite, backbiting, and other daungerous affections, and endue themſelues with giſtes from aboue.

Whether hearbes and precious ſtones haue a power to caſt out Devils and expel noiſome things.

Chap. 58.

Albeit that hearbes haue ſuch eſpeciall uſe and excellent force, giuen by the framer of Nature that they are applied to mans bodie for nourishment and medicines ſake, yet are there ſome roots commended by ancient writers which reſiſt inchantment, and do beate backe and driue away ſorcery and witchcraft of all ſorts. Theſe are called *Alexicaca* or remedies againſt al miſchiefes, and *Amuleta*, that is, Amulettes, or preſeruatiues againſt witchcraft, which doe driue awaie and remoue all thinges that are hurtfull and noyſome to men. This force alſo beſides hearbes is attributed to Pearles and Precious ſtones, which haue gotten that power not by their firſt qualities, that is, the temprature of heate and colde, drieſſe and moiſture: but by a ſpeciall ſtrength, hidden force, and ſecret propertie, whoſe cauſe cannot by any meanes be ſhewed.

So doth the *Magnes* and Loadſtone draw Iron: The *Gagates* or Agath ſtone, and the Amber drawe ſtrawes and inoates. The Saphire which is of a ſlie and gray colour defendeth chaſtitie. The Iacinthe and Chryſolite

solite borne on the Ring finger resisteth the plague. The Emerald and Prasius being stones of a green colour doe make the heart merrie. The Iasper, Saphire and blew stone called a Turcoise, keepeth a man from sliding, falling and stumbling: or if any of these happen, it keepeth the bodie from hurte: Corall hanged about the necke driueth awaie troublesome dreames, and keepeth children from feares in the night. The Carbuncle or Sardine stone commonlie called the Cornel stone, (taking that name of a redde berrie the Cornell tree beareth) spreadeth the bloud in the bodie, and maketh men merrie and of an excellent color. There are also diuers other stones of moste excellent vertue to remooue and driue awaie Hobgoblins, Witches, Hags, and anie ayrie Spirits, if wee may credit auncient writers. There are also hearbes which resist those diseases, that are verie neare kinne to the vexations and tortures of the Diuell, as melancholy, phrensie, madnesse, the falling sickenesse, and other greuous diseases that happen to young maides, and olde widowes, through the motion and affection of their wombe: or when their monethlie diseases haue not their course, or vwhen they are kept longer from marrying then they would be: because from the fumes that disease bringeth, and thorow blacke and thicke fogges, their mindes are so troubled, that a man woulde thinke they were tormented of some euill Spiritte: yea they themselues doe perswade themselves that some euill Spiritte doth possesse their mindes, which bringeth them into manie absurde and filthie imaginations, to which disease after the incision or cutting of some vayne in the feete, such wholsome hearbes are applied vnto them that deliuer them of these accidentes: and of this sorte are these,
Mugwort

The Hauē

Mugworte, Sauory, wild Betony, Maieram, Penirioall, Origane and Clarie: But amongst herbes that are an ease to an afflicted minde, or doe safely keepe a man from euill spirites, or from thinking of them, or from those venemous fumes which do hurt the braine, these are reckoned to be of force, Rue, y sea onion, (of whose iuice and sirrop a vineger is made) masterwort, which wee commonly call Pelitory of Spaine, Angelica, or Lungwort, (a kind of Fenel giant, or Laserpice) Alisson or Rubia the lesse, which healeth a man, dog, or those that be bitten with a mad dog, which disease is not altogether vnlike those which are vexed & inrage with the Diuell. Rosemary purgeth the house, whose roote (or the roote of Hogs Fennell or Bearesfoote) hanged in the entry of y house, chafeth away euill spirits, & the contagion of the plague. Also Ricine which is commonly called *Palma christi* (because the leaues thereof are like to a hand when it is stretched out) doth the like. So Coral, Peony, the Mistletoe bush, driueth away the falling euil, if it be either hanged about ones necke, or drunke in wine. All which if any man thinke hee may vse in drining away euill spirites, let vanity and the superstition of the Gentiles be far from him, let him vse no vaine precatons, or strange words which they vse for the most part, who practise inchauntmentes and professe the magicall arts: but let him remember that if hearbes haue any force (as experience teacheth vs they haue) they haue it from the Lorde. For all medicines and rootes, which are applied to mans body are of force, not in regard of themselues, but for y they are giuen of God, and by his meanes haue that wholsome operation. Therefore if thou do determine any thing with the helpe of hearbes, trust not so much to the force of them, as to God himsele, and so in expelling diseases

diseases thy labour shall haue a happy and wished successe, otherwise thy good indeuors turne cleane contrarie, and the end deceiue the expectation of the artificer, because hee thought not on the creator of who all things haue their effect, or else hee wanted faith in Christ. Hence it came that Asa king of Iuda when hee was greeuously afflicted with the paine in the feete, and tooke not counsaile of GOD, but onely trusted to the Physition, founde no helpe in their application, but dyed of the gowte, as the storie saith. For GOD, doeth not forbid the helpe of the Physition, but that wee shoulde not trust altogether in him, and haue no regarde of him which is the Authour of health, and by whose gifte all things haue their efficacie. But they do very superstitiously, & commit a thing not far from Idolatry, vwho applie to inchauntments hearbs ^{3 Reg. 15.} ^{2. Para 16} hallowed with certaine fained prayers, and proceede with them to vncharme diseases: for so do they apply Fearn about the summer solstice, and Rue, Trifolie, and Veruein gathered in the beginning of the night to serue their Magicall sorceries withall, wherewith they beguile the rude and vnskilfull sorte of common people, and blinde their eies to get something from them, and wipe them cleane of al their money, and yet those vaine artificers neuer become rich. This I thought good friendly reader to insert in this argument, to the ende euery one may beware of those magicall inchanters, and regarde from whome wee must looke for our helpe and health of our saluation (contemning the vanitie and superstition of the Gentiles) and by what means it becommeth vs to vse remedies prepared for vs, which are plentifully granted vnto vs by the bounty of God.

*Of the maiestie and power of God, and howe many names
the essence of one God diuided into thre persons, hath;
by thinking whereof mans minde receiueth peace and
comfort and perfect faith towards God.*

Chap. 59.

BEcause GOD that excellent and most powerfull nature, that eternall minde which is free from deathe, and stretcheth it selfe ouer all, is spreade ouer all, and ruleth and gouerneth all thinges, and indueth them with his power: therefore this one Godheade for the vertue and excellencie of his workes, is called by diuers names, and reuealed vnto vs by manie notable termes, bothe among the Hebrues, and also among other nations, to whome anie knowledge of his deitie happened to come. So in the holie Bible hee is called, *Iehoua, El, Eloim, Adonai, Emanuel*, all which doe signifie a certaine peculiar force and vertue, and do giue great power to God which hee sheweth in thinges of this worlde. Wherefore when hee propounded the preceptes of the Lawe to the Iewes, to bee diligentlie obserued, to the ende there might bee more authoritie and reuerence added to it, hee saith: I am *Iehoua* the Lorde thy GOD, which brought thee out of the lande of Egypt, and out of the house of bondage, thou shalt haue non other Gods before me; By which holie and wonderfull name, hee taketh to himselfe the rule and gouernement of all thinges that haue their being. For seeing hee is the fountaine and wellspring of all thinges in this worlde, and he onely of himselfe giueth the force of being to all thinges, therefore is it meete that all men shoulde bee obedient to his commaundements,

Exod. 20
Deut. 5

dementes, and submit themselves to his Lawes, and looke for no other helpe of their saluation from anie thing, nor turne themselves to any other God, then to him that hath his beginning frō euerlasting, which the Hebrues call *Iehoua*, the Greekes *ΑΥΤΟΟΥ*, the Latines *existens*, and the lowe Dutch *Een eenich Goddeliick wesen*, and wee God. Therefore the name of this diuine essence is taken from manie things, from the first and euerlasting power and force of beeing, eternitie, magnificence, maiestie, rule and empire, to whome all things obey, and by whome all things were made, and are guided by his great prouidence. Hee also taketh his name from peace, meekenesse, and clemencie that he vseth towards mankind, who in affliction and sorrowe craue his helpe and aide. For *El* the Hebrue worde doth expresse the mercie of GOD, ioyned with iustice, wherewith hee vpholdeth and defendeth the godlie, and punisheth the wicked, or by putting them in feare reclaimeth them from sinne. Also from the light whereby hee driueth away the darkenesse, errors and clowdes of the mind, and inlightneth the ignoraunt with the brightnesse of his knowledge and trueth. For thus saith Christ, I am the light of the worlde, whosoeuer followeth me shall not walke in darkenesse. Also from fire wherewith hee kindleth and inflameth the godly with the loue of godlinesse, and indueth their minds with wholesome and liuely doctrine, but the aduersaries and such as shewe no reuerence nor feare to God, hee consumeth and bringeth to nothing, as the fire doeth drie wood or straw. Wherefore Moses and Paul do reuerently and religiously exhort vs to worship God, to the end we may bee acceptable to him, for saith hee, God is a consuming fire, therefore let euerie one carrie himselfe

Ofc. 3
 Iole. 2
 Naum. 1

 Naum. 2
 Ofc. 11

 Iohn. 8

 Deur. 4
 Hebru. 13
 Mich. 6
 Ofc. 2

T 2

reuerently

reuerentlie towards him . Then is also a name giuen vnto God, from the bountie and liberality which hee vseth towards those that are his, whome hee will not suffer to be oppressed with pouertie nor pine awaie through want, but prouideth plentifulle for them, and abountauntlie bestoweth all things needefull for their vse, both externall for the bodie, and internall peace and quietnesse of the minde. Also frō his pietie and Fatherlie loue, wherewith he embraceth his children, prouiding for their profit and health, and therefore is called Father. So saith GOD by Ieremie, thou shalt call mee Father, and shalt not cease to goe in after mee. And againe I am become the Father of Israell and Ephraim my firste begotten, I will bring them thorough the Riuer of waters into the right waie, and they shall not dash their foote against a stone, that is, they shall followe my steppes, accompanie mee, and doe after my will, and I will keepe them safe in all their waies, that no hurte shall happen or come vnto them, no wronge, destruction nor calamitie shall light vpon them.

Ierem. 5.
Malach. 1
Esay. 63

Esay. 6

Moreouer, Esaie recordeth honourable and triumphant titles which GOD the Father giueth to Christ, to the ende euerie one shoulde knowe what profit our Sauour Christ hath brought vnto vs by his natiuitie, death, resurrection, and assension into heauen: for thus doeth the Prophet declare the magnificence, honour, glorie, renowme, power, and greatnesse of Christe, of vvhich there is none but redowndeth greatlie to our vse and profit where he is called Emanuel, that is, God with vs. A child is born vnto vs, & a son is giuen vnto vs, who is the chiefe of all, whose name shall bee called wonderfull, Counsaillour, the mightie God, the

Ierem. 5.
Esay. 7
Esay. 9

the father of the Worlde to come, and the prince of peace.

Innumerable and infinite are the thinges that may be applied to his great maiestie, nay rather which hee attributeth to himselfe. For he calleth himselfe a phisition, because he healeth mens mindes and bodies, & cureth both the invvard and outward vices. Hee also calleth himselfe a shephearde, because with great care and watchfulnesse he ouerseeth his flocke, and gathereth together the lost sheepe, and feedeth and nourisheth them with the wholsome food of his worde. So Christ calleth himselfe a fruitfull vine, his father the Husbandman, and vvee the branches cleauing to the vine, whom he pruneth, and cutteth awaie the vnprofitable branches: that is, he cutteth off our vain lustes, to the end vve might bring forth more fruit: but those that he findeth vnfruitful and yeelding no yearelie increase (by which metaphor hee meaneth those that bring forth no fruites of faith) as vnprofitable and dry branches hauing no sap, he casteth into the fire. Paule vseth the like metaphor, taken from tilling the ground and building a house: for taking awaie and quenching the discordes vvherein the Corinthians were intangled and waxed proud with the names of their teachers enuying one another (as wee see the like in this our age) he warneth them all that if they had learned anie sound doctrine, they should not attribute it to the ministers, but confesse they receiue it from God, the author of all good thinges: We, saith he, are fellowhelpers, and as it were laborers hired to doe the worke of the Lorde, let vs approue our labour to him, and lette our paines appeare vnto him: Yee are the husbandrie and ground of the Lord which we make fruitfull vwith the seede of sound doctrine: yee are the edifice & building

Math. 9
Esay 40
Iohn. 10
Psal. 78.
1 Pet. 2
Iohn. 15

1 Cor. 3

ding which ariseth to his glorie. Moreouer that vvee may speake more of that which belongeth to the greatnesse & maiestie of God, there can nothing be thoght vpon or conceiued in minde so high, mightie, famous, excellent, notable and reuerend, and to bee short, nothing for nūber or any other vertue so perfect, which may not deseruedlie be applied to God. His wisdom whereby he ruleth all things in this vvorlde, preserving and keeping it by his vnsearchable counsell and prouidence, is incomprehensible, not to be expressed, infinite: so that the order and course of so great things doth rauish al men with an admiration and loue of the maker. His fortitude, strength, and power wherewith he ouerthroweth the enimie and vpholdeth the godlie is vnconquerable and cannot be ouercome. For there is nothing but yeeldeth to his power, there are neither castles, bulvvarkes, and fortresses, be they neuer so strong but yeelde to his power. His iudgement and iustice wherevvith hee distributeth to euerie one his owne, and according to his vvorthinesse & deserts reppardeth him: is right, lavvfull, holie, sincere, laudable, and of great equitie: so that he deserueth blame of none, vnlesse it be of such as are of a corrupt iudgement. His mercie, clemencie and gentlenesse, which is largelie declared by all the prophetes, is endelesse and excelleth all his other vertues. For all those that feare his iustice flie to his mercie as to a sanctuarie, and desire his ayde: it taketh desperation from their fearefull mindes, by it the spirite the comforter dooth make glad and vphold them that are readie to fall, and planting in them a hope and faith to obtain saluation, driueth them to the throne of grace where they finde mercie, and (as the Dutchman saith) *Remis ende quijt scheldinghe van misdaet*: that is, Remission and forgiveness

Psal. 31, 33,
103, 146
Ephes. 2
Elay. 25
Prou. 8

Psal. 18, 47,
84, 16, 22
144.

Psal. 33, 56
Col. 1

giuenesse of finnes, so that nothing can bee imputed to them, nor accuse them to death. Which when Paul did prooue in himselfe, being made of a persecutor an apostle, he thus strengthneth the wauering and doubtfull mindes of men, prouoking them by his example to the mercie of God. Hebru. 4

When first, saith hee, I was a persecutor, blasphemmer and outrageous, I obtained mercie for that which I did ignorantlie through vnbeliefe, that is, vwanting faith, and not knowing the vvil of God. For he thoght he did God good seruice in persecuting the christians. But to the ende almenne might knovvethereason of their faith, and that euerie one might bee assured all finnes are satisfied by the bloud of Christe to them that belecue, Paule constantlie and firmelie pronounceth: This is a true saying and vvorthie of all menne to bee embraced, that Christe Iesus came into the vvorlde to saue sinners, whereof I am the chiefe. But therefore didde I obtaine mercie that in me firste hee might shevv his clemencie, to make me an example to those that shoulde after belecue in him to eternall life: that is, in hope and expectation of the kingdome of heauen. 1 Tim. 1
Iohn 16

Which benefite seeing it ought wholie to bee attributed to our Heauenlie Father, vvee ought not to defraude him of his due praise and commendations, To the king (sayeth hee) immortall of this worlde, inuisible, and to the onely vvise GOD, bee all honour, praise, and glorie, world without ende, Amen. Peter also giueth y like praise to god the Father of our Lord Iesus Christ for the mysterie of our saluation, who according to his abundant mercy hath regenerated vs into a liuely hope, by this, y Ie. Chr. is risen again frō y dead into an inmortal inheritāce, vndefiled, vncorrupt and 1 Pet. 1.

Titus 3

and laid vppe in the heauens for vs, that is, for our loue. For after that the bountie, loue, and humanitie of our Sauour Christ appeared towards men, he saued vs for no desert of ours, neither for anie works of iustice that we haue done, but according to his owne mercy, thorough the washing of regeneration and renewing of the spirit, which he plentifully powred vpon vs by our sauior Iesus Christ, that iustified by his grace we might be made heires according to the hope of eternall life. Which saying is certaine and vndoubted, and by all meanes to be imprinted in the mindes of men.

Seeing therefore God beareth so great loue & good will to mankinde, and that his fauour and hartie affection was so great, that besides the vse and commoditie of all thinges he bestowed his onelie begotten son to be the redeemer of mankind, that by the death and resurrection of Christ he might obtaine grace and reconciliation: it is verie meete and the rule of equitie and gratification of a good turne receiued requireth, that euerie one place all his hope and truste in him: that we giue him great praise, and euer to approue our liues and manners to him, please him with a faith not vaine and idle, but guarded with the workes of charitie, consecrate our selues wholie vnto him, by denying vngodlinesse and carnal lustes, and walke soberly, iustlie, and godlie in this worlde, expecting the blessed hope and appearing of the glorie of the great God, and of our sauior Iesus Christ our lord, who hath giuen himselfe for vs that hee might redeeme vs from all iniquitie, and purchase him a chosen people to him selfe, making them followers of good works.

Titus 2

Rom. 5

And then when we haue laide this sure foundation to good life by the helpe and comfort of the Holie ghost, we shall bee at peace and quiet in our mindes.

shaking

shaking off the terror and feare of death, making our entrance to immortalitie & blessednes by the guide of our captaine Christ Iesus. For death is not the destruction of the bodie, but a renuing of it, not the quenching of nature, but the entrance into a new life, and the gate or first going into the heauenlie Citie and eternall life.

Of the certaintie of which, no man should doubt or distrust the promise of God: because the truth it selfe which cannot erre, perfourmeth faithfullie that which he promiseth: for God is true and euerye man a lyar: Psal. 61, 115
Rom. 3 that is, God deceiueth no man, faileth no manne, nor frustrateth any that haue a firme faith and trust in him, he promiseth not slightlie as men doe which breake their promises, frustrate their couenantes, and with a certaine coosening deceit breake their contracts; but he is constant, stable, faithfull, and payeth and performeth assuredlie all the promises he maketh: but euery man is a lyer, that is, deceitfull, craftie, vnconstant, slipperie, light, vncertaine, mutable, doubtfull, waueing, coufening, fraudulent, vaine, captious, disloyal, and which speaketh one thing standing, and another sitting, so vncertainlie, that one cannot relie vppon him.

Which faults are farre remooued from his Diuine maiestie, as in whome no humaine affections doe abide: vwherefore vve must leane vnto him with a certain faith, and laie on him al our prayers, hopes, and desires, whether danger, destruction, death or confusion hang ouer vs. For all troubles by his fauour and presence are aswaged, all sower and bitter thinges are made sweet. Faith in him driueth awaie feare of death and all feare and trembling is taken out of our heartes. For the loue of him we despise and contemne all de-

lightes and pleasures of this life. By his vertue and helpe we suffer sorrowe and discommodities, vvhich compasse vs about euerie moment. Strengthened with a firme hope and expectation of immortality, we cheerefullie depart the prison of this world, and by the conduct of Christ are brought to a blessed habitation. And with lesse grieve are we separated from the societie of this bodie and abode in this life, and our last conflict with death doth make vs lesse doubtfull, wherein almost all men haue a distrust, and a kind of desperation besiegeth their minde, but that we are sure by the merites of Christ, redemption and grace is prepared for vs. For the mediator betweene God and manne Christ Iesus, hath reconciled vs and washed away our sinnes with his blood, and by the power of his resurrection, hath brought righteousnesse vnto vs. For Christ was deliuered for our sinnes, as Paule saith, and is risen againe for our iustification. So that confirmed by the resurrection of Christ as with a pledge, we hope vvee shall be saued and raised againe by his power. For hee as the Apostle saith, shall transforme our vile bodies, and make them like vnto his glorious bodie according to his power wherewith he can subdue all things. For albeit (according to the doctrine of Paule) the earthlie house of this our tabernacle must be destroyed as a ruinous building, which by loosenesse of the jointes and fastnings, and by plucking awaie the rafters is ouerthrowne, which building we haue of God, not made with hands but eternall in heauen: for God that raised the Lord Iesus, wil raise vs also by him, and will make vs parrakers of the glorie of the generall resurrection, which most certaine hope worketh this in vs, that we suffer our selues to be drawn vnto him with lesse corruption, and void of all pollution,

Iohn. 1

Rom. 4

Phil. 3

2 Cor. 4
and 5.

of

Of the Nature, conditions, and manners of Women, and why that sex when they are angrie, are more fierce then Men, conceiue anger sooner, chide more vnmeeasurable, and are sooner overcome with any affection then men. And by the waie in what sence this saying of the Wiseman is to be taken: The iniquitie of a man is better then the good deedes of a Woman.

Chap.60.



He cause why not onelie comicall Poets, Orators, and Philosophers, vvho were alienated from true religion, but also the Wisemen and Prophets of the Hebrues, who were indued plentifullie with the knowvledge of Gods word, do so much euery vvhere inueygh and speake against vvomen: was because the wickednesse and dishonestie of diuers of them deserued it. And albeit all are not stained with these imperfections, neither are all vvomen found to be shrewes and skoldes (for there are some matrones, vvho by the benefite of education, indewed and decked with manie great giftes of Nature, are nothing inferiour nor giue any place to verie excellent men) yet the indifferent sorte of vvomen, as Citizens and countrey Gentlewomen, and the common scum of Vvomen, as the basest sort; are so proud, so foolish, so shrewish, so imperious ouer their husbandes; and for ^{Esdras 3.} enticements of the flesh, & pronenesse to lust, of such ^{Cap.4} an vntamed and vnbrideled concupiscence, that they may vvell bee tyred, but neuer satisfied with the acte of Venerie: yet so, that some are farre more inclined

and their affections more addicted that vvaies then other some are. And albeit we see so many vices in this sexe euery where, that many married men haue complained and yet doe complaine of the shrewish conditions and natures of women, and that weeping to their neighbours, doe tell what and howe manie greuous outrages they are compelled by them to suffer and indure: vvhetherby they giue occasion to manie men to abhorre mariage, and rather to sequester themselues from the societie and secret fellowship with women, then to suffer and submit themselues to the vvitlesse controulmentes and vndiscreet threats of a stubborn, brawling, malicious, outrageous and scolding wif: yet because the order of nature, the necessitie of life, and the loue and desire to augment our posterity, compelleth a man to get him a wife and provide him a helper, to procure increase of children, they do wel which marie: vvhetherby they passe awaie the course of this life in an vnseparable societie and mutual consent both of bodie and minde, yea and if the woman be not too frowarde both pleasantly and comfortablie. For vnlesse nature doe supernaturallie abhorre mariage, the condition of mans life requireth it, and the qualitie & disposition of the bodie inciteth vs to it.

Gal. lib. 3.
cap. 6

And therefore did *Metellus Numidicus* make that commendable Oration to the Romaines, wherein hee exhorted his Citizens, least the Commonwealt should come to ruine, to take each of them a wife. For, (saith he) if man might liue without a wife, why euery one of vs vould gladlie be deliuered from such a troublesome euil: but because it is so ordained of nature, y we canne neither liue wel and quietlie with them, nor in any good sort without them, let vs rather provide for the safety of our commonwealth, then for our own
short

shorte, momentanie and priuate pleasure. For if the ministry of a quiet and honest wife bee of great use and profit to those husbandes that are whole and sounde in helping to order their household affaires, and in handling of al things profitably at home: then questionlesse hir pains must be very comfortable and commodious about the sicke and diseased persons. And as the wise man saith, where there is not a hedge the possession diminisheth, so where there is not a woman the sicke must needs sigh, and hee that wanteth his helper cā be hardly supported. For a faithful wife doth hir duety to hir husbnde with a courage, carefullie provideth for her house and family, huswifeth all things at home in hir house, and hath alwaies hir mind and cogitations on her husband: so that if he conceive any disquiet, if he sustain any losse, if he be sicke, if sorrowfull and heavy; a good wife will couet to lay the greatest part of his calamity vpon hir selfe, and greue at and sorrowe for hir husbandes harmes, as if they did properly belōg to hir selfe. And this can by no means bee effected, but by a mutuall consent of their bodies and mindes which ioineth them together and of two maketh one; and then as *Horace* saith notably,

Eccle. 36

Gen. 2
Lib. carmin. 3
sat. 13

Falices ter & amplius

quos irrupta tenet copula, nec malis

Diuulsus querimonij

suprema citius soluet amor die.

They thrice and more are blest whose marriage bed is chaste,
Whose loue is not disioynd with brauls, but vnto death doth last.

But dayly examples doe testifie that many women are not onely subiect to all kinde of affections and perturbations of mind, but also for the least occasion that is, doe outragiously waxe mad with anger, so that the
lowring

Eccle. 29

lowring and ill disposition of a woman, is nothing inferior to that of the aire when it is moued with tempests, lightning and thunder. The which that the Hebrewes (& others also that sought after wisdom) tried by daily conuersation with the, and found true by observing the customs of their liues: their writing do copiously witnesse and confirme. For I gather by their bitter inuectiues against women, that they were exercised and taught by domesticall, familiar, and secret familiarity with them, vvhat a wicked and malicious woman, when she is stirred vp and prouoked to anger, is wont to attempte: what tragedies and lamentable accidentes shee will cause: and howe vehementlie for a trifle shee will rage and storme. For thus doeth one of them amongst other things prosecute his speeches against them, by taking a similitude from venemous and cruell beastes, saying. The greatest wound is the sorrowe of the mind, and the greatest mischief, the malice of a woman: let me haue anie wounde sauing the griefe of minde, and any mischief sauing the rage and wickednes of a woman. Nothing more hurtful for the head then a serpent, and no anger exceedeth the anger of a woman. It is better to dwell with a Lion or a dragon, then with a wicked, naughty and brawling woman. When woman was taken out of man, she was a quiet, milde, delectable, curteous, delicate, and smoothe skind creature, y desired to be ruled by man, and to be subiect to him: I wonder then whence shee had this cruelty, desire to chide and brawle, and all other hir wicked and vnbridled affections. Certainlie I coniecture these things happen to this sexe through the weakenesse of their mindes, and the imbecillity of their vnderstandings and iudgements: whereby it commeth to passe that a woman incensed with anger,
will

will be starke mad with rage, and purposing or presuming beyond hir power, can neither tame hir lusts, nor bridle the troubled motions of hir minde, no nor in anie meane sort resist them with wisdom and reason: but carrieth hir selfe after the guise and fashion of a little childe, who altogether voide of vnderstanding and reason,

Gestis paribus colludere, & iram

Colligit, ac ponit temere, & mutat in hora:

*Horace, in
arte poet.*

Desireth with his fellowes ofte to play,
is soone displeas'd
and soone appeas'd,
Changing his mind each minute in the day.

For why a womans minde is nothing so strong and valiaunt as a mans, neither commeth shee any thing neare him in wisdom, but vpon euerie light occasion, and for a matter of no waight at all, shee so looseth the rayns of reason, that like a mad dogge forgetting hir selfe and al honesty without any difference or regard of persons, setteth vpon and teareth in peeces as well hir friends as her foes. And here if any man aske me why shee is so furious, I take this to bee one natural cause, in that a woman hath such soft, tender, thinne and moist flesh, that so soone as choler is kindled in hir, it presentlie setteth the heart on fire, and is quickly dispersed ouer the whole body. For as fire doth quicklie consume the light stubble, the which for the time maketh a great blasing flame, but soone goeth out and quicklie vanisheth: euen so is a woman soon kindled with anger, & once incensed doth rage in extremity, and because hir body is neither strong nor coragious, hir anger because of hir moisture is soon appeas'd & ended, quenching hir fury with a few foolish and

and childish teares, But if the cause of this their madnesse may be searched more neare to the quicke, I find there is nothing so much incenseth their anger as that venomous scumme and filthie sincke of humors, which they monethly gather and purge according to the course of the moon. For if a woman happen neare the time of that disease to bee prouoked to anger (as small things then will greatly offend them) the whole sinke of that filth being stirred doth fume and disperse it selfe ouer the body: whereby it falleth out that the heart and braine being affected and troubled with the smoake and sparks of that most odious excrement, the spirites both vitall and animall that are seruiceable to those parts, are inflamed, when if you prouoke and stir the on to anger, especiallie those women that are yong (for they that are old and ouerworne, and who are past hauing such diseases, some of them are more quiet by reason of coldenesse,) they will barke and brawle like snarling dogs, and clapping their hands together, wil not onely shew many vndecent gestures, but also vter very vncomly speeches. And because reaso with them is of no force, their iudgments weake, and their minds feeble and infirme, they brawle and brabble with such extremity that the rage of their mindes can bee by no good means quieted. And by how much y more base euerie one is in that sexe, by so much the more vnho- nestly wil she braule with vnappeaseable anger. Hence commeth it that prostitutes & the base sort of women (for those that are of any calling wil sometimes regard decency, although at other seasons (by their leaues) they wil wrinkle their noses, or as y countreyman saith niule like a Mare eating of thistles, and not aunswere their husbands so much as one worde,) whose bodies for y most part are infected with il humors, do to their notable

notable impudencie ioyned the like malicious madnesse, that as it were caried headlong with the Spirit of furie, they canne neither bee bridled by counsaile, reason, shame, and monitions, nor yet (wherewith the very brute beast is tamed and made gentle) with fetters to leaue their vnseemly brauling, or to giue ouer their mad and outrageous railing. So that Terence saith notably of them.

*Neque ius, neque bonum, aut equum sciunt,
Melius, peius, prosit, obfit, nihil vident,
Nisi quod libido suggerit.*

Heauton.
Scen. 1
Actus 4

That is,

They neither know what is right, what is good, or, what is lawfull, what is best for them, or what is worst, what profiteth them, or what hurteth, neither will they see any thing but that which their lust prouoketh them vnto: So that forgetting themselues, they neither regarde their faith, comelineesse, shame, good name, honesty, credite, nor chastity, but let them lie open to all kinde of dangers. To which purpose serueth that diligent inquirie which Salomon made of Eccles. 7 their dispositions, when hee saith, I called backe my mind to search after those things that might be gotten by reason, iudgement and experience, that I might thoroughly know the wickednes, rage, madnes & furie of women, & I haue found them to be more bitter the death it selfe, and who alone supplie the place of many mischiefes. Their hearts are like vnto many nets, and their handes comparable to many chaines of yron: I haue laboured al the daies of my life to find a good & vertuous woman, and yet I cannot finde hir: among a thousand men I haue found some that are good, but among a thousande women not one. Not altogether differing from this, is that question in the Prouerbes. Who shall finde a valiant, industrious, constant, and,

A good wo
man is a
cares birds.

Prouerbs. 6.

plaine dealing woman? As if hee had saide, One shall hardly find in any part of the world, or in any corner of the earth, an honest and well manered wife. But if happily thou do finde out, and canst shew me such a one, she is far better then the most precious stones, neither is any marchandise be it neuer so rare and sumptuous; comparable vnto hir.

And here because I am fallen into this discourse, and haue taken in hand to shew the nature of women, I vwill declare by the way vvhathis saying of the wise man importeth. *Melior est iniquitas viri quam mulier benefaciens*, that is. Better is the iniquity of a man then the good deedes of a vvoman. The vvhich sentence I expound to carry this sence with it. That a man be he neuer so slouthfull, sluggish, sleepy, rude and vnskillfull in any action or trade vvhatsoever, doeth more cunninglie performe his businesse then a vvoman, who by nature is heady and rash, and vvhich vndertaketh all thinges vvith a vaine perswasion of vvith, and a foolish presumption that shee hath more wisdome then her husbände. This vvoman I say doeth all thinges vvorse then a man, because men (vvho are indued with better iudgement) distrust their ovvn abilitie, and therefore do execute & performe all things vvarely & with great leasure, & by taking the counsaile of others bringeth his businesse to an ende according to his desire: and a great deale far better then if a proude vvoman that is puffed vp vvith an opinion of vvildome, had taken the selfe same businesse in hande. For the diligence and indeuour of vvomen, the more labourously it is intended, the lesse effectually do they bring it to perfectiō, & the more earnest they are to bring it to good passe, the worser a great deale is the euent and successe

Eccle. 25.
See the
originall.

cessē. Which maketh vs speake of women in the Dutch tongue, as it were in a prouerbe after this sort. *Het quaetste van een man, is beter dan het beste van een vrouwe*: that is, the very worst action of a man is better then the best of a woman. For if any worke bee brought to passe by the industrie of a woman, it deserueth lesse praise then that which is rawly and rudely begunne of a man. And that commeth to passe both through the slownesse of their minds, and weakenesse of their vnderstandings by reason of the want of naturall heate, and also because their weake spirites lie hid and are drowned in abundance of moiste matter, so that the powers of their soules do shewe themselves much more slowe, vnable, vnapt, and altogether vnfitter then mens to vndertake & accomplish any matter whatsoeuer.

Why a wo
man is not
so wise as a
man.

Wherefore the Romans who imployed all their care to gouerne their howses in good order, committed their wiues in their absence to tutors onely, (as *Cicero* witnesseth) because of the infirmitie of their natures, contrary to the practise of some of our best Citizens, vwho make their vviues not onely tutors of their men seruaunts to directe them in their businesse, but ouerrulers of themselves, more like children then men. Clean contrary to the doctrine of Paule, who laboring to bring vs to soundnes of faith and perfection in godlinesse, commandeth vvomen to keepe silence in the presence of their husbands and assemblies of men, and the reason is, because the impotency, y^e is, the affectiōs of their minds are altogether departed frō tēperancy & moderation, and therefore wil neither permit thē to vsurp y^e place of a teacher, to reason or dispute in any assembly, to be present at y^e election of magistrates or to

Pro Mura

1. Cor. 14.

speake their minds in anie company, if their husbands be present.

2 Cor. 11

Genes. 2

Ephes. 5

Colos. 3

1 Peter.
Cap. 3

Moreouer, such and so great is the imperfection, frailty, and weakenesse of a womans nature, that *Plato* not without great reproch to the pride of some of that sexe, doth almost deny them to haue any minde, or to be any way worthy the names of women. And yet least, those that are vertuous in deed should be vnworthely scorned for the faultes of the vicious, *Paule* in another place prouiding for the safety of household affaires doth with a fatherlie care incite vs to honour and highly esteeme of those that are vertuous, because such are almost of the same nature and worthinesse that men are of themselves, and almost partakers of the same benefits that man doth inioy, onely (to put hir in minde of hir obedience) she was taken out of man by God, who was the maker of them both, that as man is the glorie and image of God, as the Apostle witnesseth, so the woman should be the glory of the man. For man was not made of the woman, but the woman of the man, and man was not made for the womans sake, but the woman for the mans sake, and yet neither the man without the woman, nor the woman without the man in the Lorde, who so ruleth the order of all things that he wil haue the woman to be obedient to the man though proude gossippes presume to resist his power. For as the woman was of the man, so the man is by the woman in the acte of begettinge and brynging forth children. So that both vvaies is shewed an assisting societie, a mutuall helpe, loue, consent and agreement between them. Where Peter thought it meete that as Women ought to bee obedient to their husbands, so on the other side husbands should be

be liberall and easilie intreated towards their wiues, as knowing them to be the weaker vessell, not onelie pardoning simple faults and forgiuing light offences, but also winking at and saying nothing to some open and manifest errors. For it is not meete that a manne should be more cruell then is needful vnto so vveake a creature, nor bee ouer imperious or too bitter, to so sencelesse a sexe, especiallie if they continue in their duties in any good sort, and permit not themselues to transgresse the bounds of chastitie by playing the harlots. Which reproch and discredit, albeit it more anger a man when he knowes it, then it can any way hurt him though he see or perceiue it, yet shal the vvoman neuer cleare her selfe of infamie and dishonor, nor heal her wound again so long as she liues. And yet if such a chance happen, that their surde gownes should lack a little poking (as it is reported they sometimes say they doe) yet christian charitie and their husbandes loue, should not be too rigorous and inexorable towards them, because reconciliation and remission is in the power of God, who is wont to be appeased with prayer and repentance, though he bee prouoked to anger by wickednesse, vngodlinesse and idolatrie, pardoning the faults of the forepassed life, so soone as a repentant minde doth despise and detest his wickednes and constantlie intendeth to liue better hereafter.

Another cause of vnquietnesse and troubles in this sex, commeth with wearinesse of childbearing, and tediousnes of giuing suck and nursing of children. But the greatest cause as is said ariseth from stopping the course of their monthlie disease, the which if it issue at the certain and appointed time, the rage of their anger and brauling is quicklie appeased, by turning from their harts and braines the smoke and fumes of that

The cause
of womens
stubbornes.

When a wo-
man is plea-
sed. . x

pernicious humor, and by auoiding the vapor & mist of that troublesome excrement, which for that it sumeth vp to their heads, is most painefull for them to auoide. But now on the contrarie parte, houe quiet and merrie a man shal finde his wife, if he indeuour to satisfie that which Salomon in the 30. of his prouerbs faith hath neuer enough, and with many and often imbracings desire to fill y vnfatiable gulse of hir womb with endlesse copulations: it is better known to them that finde it by practise in mariage, then can be declared by wordes taken from art.

And althogh I may be thought to expound this paradox of the Wiseman somewhat more at large, then it is commonlie vsed to be taken and vnderstood: that is, to giue it an interpretation vnlooked for, and much differing from the common sence: yet do I see I maye find out and giue vnto it another exposition, so that it may also be taken to carie this meaning. The wickednesse of a man, is better then one that is now an honest woman, but a little after is the cause of an ill name, by dealing with vvhom thou gettest thee a reproch, that it is better to bargain and haue businesse to doe vvith a vvicked man, then any way to deale with a woman; vvho by nature is altogether deceitfull. For albeit she seeme at the first sight and shew to be an honest Woman, and of a good name, and that in her outvvarde gesture she carrieth no shevv of craft or deceit, yet afterward thou shalt finde her vnconstant, crafty, captious, slipperie, deceitful, fraudulent, and euerie vvaie bent to deceiue and beguile thee: so that if one manne defraude or deceiue an other in his busines, this fraud and deceit is iustice in men, in comparison of the wickednesse and deceit in women. To this purpose wee meet with manie such sayinges in the scriptures (bee-
ing

ing argumentes taken from the lesse to the greater)
 For after the same maner dooeth God by Ezechiell, Ezec. 16
 amplifieth the wickednes of the Iewes to the full, pro-
 nouncing Sodome and Samaria to be iustified by her.
 Whereby he sheweth the Iewes were more wicked
 and went beyond the gentiles for dishonestie, naugh-
 tinesse, and vicked deeds: so that the Sodomites and
 Samaritanes may seeme guiltlesse in comparison of
 them. So in vicked opinions, and in setting abroche
 any pernicious sect or schisme, one is more hurtful and
 dangerous then another, insomuch that many here-
 tikes may be thought to be true Christians, and to pro-
 fesse true and vvholsome doctrine, if thou compare
 them with others that publishe opinions which bee
 more absurd, impious, blasphemous and execrable, &
 as we commonlie saie: *Desce is een goddelick ende hei-
 lich man by den anderen.* That is, A godlie and holie
 man in comparison of the other: that is, albeit both be
 wicked and vngodlie, yet if thou measure al things by
 the rule of equitie, and square them out with the squire
 of Iustice, one may bee iudged innocent and vworthie
 to be acquitted, if he be wel compared with the wicked
 deedes of an other. After the same sort is one manne
 more superstitious then another, and more estranged
 from true godlinesse and religion then another.

*Sic plerumque agit at stultos inscitia veri, et
 Palantes error certo de tramite pellit:
 Ille sinisterorsum; hic dextrorsum abit; unus utrique,
 Error, sed variis illudit partibus omnes.*

Hor. lib. 1. sat. 1.

So for the most part ignorance doth vex fooles all their daies,
 And error driues al wandring mates out of their ready waies,
 That some on left hand some on right do alwaies go astraic,
 And al is but one onelie vice, deceiuing manie a waic.

So

The Hauen

So that though error, wickednesse, shame and dishonesty, be both in man and woman, yet that of the vvoman is moſte deteſtable and accuſed. And thus you ſee howe the wickednesſe of a man is better then the good deedes of a vvoman, or as the Dutchmanne ſaith: *De dencht van een vrowe is ergher dan een mans boſheyt*: that is, the vertue of a vvoman is a great deale worſe then a mans wickednesſe. By which prouerbe they aggravate the malicious naughtineſſe of that ſex, that if one vice be compared with another, and then fall to examining and balancing of deceiptes, craftes, guiles, and ſubleties, thou ſhalt finde that they weigh heavier, & are of greater force which come from a woman, then thoſe which are wrought and attempted by man.

FINIS.

